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Biblical Lessons for Educational Leaders: The Servant Leadership of King David, Apostle Paul, Dr. Joe Hairston, Dr. Tim Markley

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LOYOLA UNIVERSITY CHICAGO

BIBLICAL LESSONS FOR EDUCATIONAL LEADERS:
THE SERVANT LEADERSHIP OF KING DAVID, APOSTLE PAUL,
DR. JOE HAIRSTON AND DR. TIM MARKLEY

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

PROGRAM IN ADMINISTRATION AND SUPERVISION

BY
TRACY LETT
CHICAGO, ILLINOIS
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ABSTRACT

This qualitative research study used the methodology of historical documentation. Primary and secondary sources were gathered alongside of the original sources for Servant Leadership as espoused by Robert Greenleaf in *The Servant as Leader*. The New International Version (NIV) of the Bible will be referenced as a primary source and a host of primary and secondary sources regarding Superintendents Hairston and Markley will be supplied. Throughout this study, Greenleaf's definition and eighteen characteristics of a servant leader will be the framework for interpreting the biblical passages as they relate to the leadership of King David and Apostle Paul, as well as the scenarios that occurred during the tenure of Superintendents Hairston and Markley. Additionally, this investigation will demonstrate and provide evidence that the characteristics necessary for educational leaders to overcome the challenges within education today, are the same characteristics that allowed the leaders within the biblical text to overcome challenges. Moreover, this study will examine the day-to-day educational issues that currently face superintendents and the historical issues from the biblical text and it will identify if the words, actions and deeds of Superintendents Hairston and Markley as well as King David and Apostle Paul demonstrates and provide evidence of Servant Leadership.

The research questions of this study are as follows: What characteristics

of servant leadership were found to be evident and were demonstrated by King David, Apostle Paul, Superintendent Hairston and Superintendent Markley in the resolution of challenges regarding: building and maintaining loyalty of followers, choosing and prioritizing resources, and demonstrating accountability of fidelity to the mission for all stakeholders?

Lastly, this study will discuss the biblical lessons for educational leaders and how the tenets of servant leadership can be retrieved from the biblical text.

CHAPTER I

INTRODUCTION

Educational leadership theory has changed through the course of history. Leading people is as old as the earth's known existence. But how one leads, whom they lead, and what philosophy they embrace as their mantra, has varied throughout the ages of time, as well as the culture in which one exists. The schoolhouse has emerged from a one room building, with a single teacher and administrator into an elaborate system of schools that are a part of a district, with multiple facilities and multiple layers of administrative bureaucracy. The evolution of educational leadership is in part due to how schools have grown, how our society's values have changed, and how our understanding of the theories of behavior and leadership has changed through academic research.

The scientific study of the styles of leadership is a relatively new phenomenon that began in the twentieth century.¹ In 1995, Larry Spears made the argument, "As we near the end of the twentieth century, we are beginning to see that traditional autocratic and hierarchical modes of leadership are slowly yielding to a newer model – one that attempts to simultaneously enhance the personal growth of workers and improve the quality and caring of our many institutions through a combination of teamwork and community, personal

¹Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (January 2003): 696.

involvement in decision making and ethical and caring behavior. This emerging approach to leadership and service is called *servant-leadership*.² Research studies have brought to light the importance of satisfying the needs of the follower and the leader in order to achieve the goals of the organization. Servant leadership is identified as a style of leadership theory that addresses the wholeness of human needs in mind, emotions, body, and spirit.³ Research on leadership by various scholars⁴ has brought this theory to the forefront of what is considered effective leadership in the new millennium. Servant leadership defines and describes what attributes are necessary for a leader to be successful in today's society and currently in the field of education. Thomas Sergiovanni's framework of the sources of authority for leadership/supervisory policy and practices describe the five primary styles of leadership. Moral leadership as defined by Sergiovanni, includes the concept of Servant Leadership, which is the primary focus of this study.

Purpose of Study

This dissertation will show that the characteristics necessary for educational leaders to overcome the challenges within education today, are the same characteristics that allowed the leaders within the biblical text to overcome

²Larry C. Spears, *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant-Leadership Influenced Today's Top Management Thinkers* (New York: J. Wiley, 1995), 2.

³Fry, "Toward a Theory of Spiritual Leadership," 696.

⁴Fry, "Toward a Theory of Spiritual Leadership," 696. L.W. Fry, L.L. Matherly, J.L. Whittington, and B.L. Winston, "Spiritual Leadership as an Integrating Paradigm for Servant Leadership," in S. Sing-Sengupta and D. Fields, eds., *Integrating Spirituality and Organizational Leadership* (India: Macmillan Ltd, 2007), 70-82. B. George, P. Sims, A.N. McLean, and D. Mayer, "Discovering Your Authentic Leadership," *Harvard Business Review* 85, no. 2 (2007): 129-30. Scott Thompson, *Leading from the Eye of the Storm: Spirituality and School Improvement* (Lanham: Rowman & Littlefield Education), 2005. Paul D. Houston and Stephen L. Sokolow, *The Spiritual Dimension of Leadership: 8 Key Principles to Leading More Effectively* (Thousand Oaks: Corwin Press), 2006

challenges. The format utilized within this study will be to demonstrate parallels of leadership styles used to solve dilemmas within the biblical text to leadership styles used to solve problems in current day education. Superintendent Tim Markley and Superintendent Joe Hairston are the subjects to this investigation. This project will examine the day-to-day educational issues that currently face these superintendents and it will identify if the behavior (based on words, actions and deeds) of these superintendents demonstrates any characteristics of servant leadership as espoused by Robert Greenleaf. This study will also examine the stories of two biblical leaders, King David and Apostle Paul, to assess if their words, actions, and deeds are in alignment with servant leadership. I will examine documents that address educational dilemmas during the tenure of Superintendents Joe Hairston and Tim Markley, from 2000 to 2013, as well as texts from the First and Second Testaments of the Bible. I hope to discover whether or not the leadership characteristics demonstrated in biblical times are applicable for educational leaders today. The topics of investigation are the following:

Research Questions

What characteristics of servant leadership were demonstrated by King David in the resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?

4. Providing access and equity to meeting the needs of all stakeholders?

What characteristics of servant leadership were demonstrated in the Apostle Paul's resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?
4. Providing access and equity to meeting the needs of all stakeholders?

What characteristics of servant leadership were demonstrated by Superintendent Hairston in the resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?
4. Providing access and equity to meeting the needs of all stakeholders?

What characteristics of servant leadership were demonstrated by Superintendent Markley in the resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?
4. Providing access and equity to meeting the needs of all stakeholders?

Examine the evidence of servant characteristics of King David as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers.
2. Choosing and prioritizing resources.
3. Demonstrating accountability of fidelity to the mission for all stakeholders.
4. Providing access and equity to meeting the needs of all stakeholders.

Examine the evidence of servant characteristics of Apostle Paul as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers.
2. Choosing and prioritizing resources.
3. Demonstrating accountability of fidelity to the mission for all stakeholders.
4. Providing access and equity to meeting the needs of all stakeholders.

Examine the evidence of servant characteristics of Superintendent Hairston as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers.
2. Choosing and prioritizing resources.
3. Demonstrating accountability of fidelity to the mission for all stakeholders.
4. Providing access and equity to meeting the needs of all stakeholders.

Examine the evidence of servant characteristics of Superintendent Markley as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers.
2. Choosing and prioritizing resources.
3. Demonstrating accountability of fidelity to the mission for all stakeholders.
4. Providing access and equity to meeting the needs of all stakeholders.

Servant Leadership Characteristics

The words and actions within the stories and scenarios will be examined and paralleled with the characteristics of Servant Leadership as espoused by Robert Greenleaf. An interpretation of language may be necessary to align the educational scenarios with the stories in the biblical text. The leadership style of the leader will then be framed within the eighteen characteristics of servant leadership, as originally defined by Robert Greenleaf in his initial essay, "Servant as Leader" (1970), to determine if these attributes are present in the leaders' words, actions and deeds. The characteristics that define servant-leadership which will be examined are as follows:

1. **Call:** the sense that this is one's purpose in life.
2. **Servant-First:** caters to the needs of others and the mission before one's own needs.
3. **Listener:** the act of hearing and understanding the words of the speaker.
4. **Understanding:** the ability to perceive and infer a person's words and actions with proper interpretation of the intention.
5. **Goal/Vision:** has a clear purpose.

6. **Initiative:** takes the lead.
7. **Withdrawal:** knows when to reflect, pray and retreat to determine the next step.
8. **Empathy:** is the act of being able to put oneself in another person's shoes and understand the feelings that they are experiencing.
9. **Know the Unknowable:** a sense of intuition that is not always explainable and leads to successful outcomes.
10. **Healing:** is the act of reconciling painful emotions so that they become constructive and productive experiences for the future.
11. **Awareness:** is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret another's presence, words and actions.
12. **Disturber:** defy the status quo, particularly when it brings change to the people as a whole.
13. **Persuasion:** is the ability to convince others to agree with your perspective.
14. **Conceptualization:** is the skill of being able to consider all aspects of a problem in the decision making process.
15. **Foresight:** is the ability to understand how current decisions will impact future events.
16. **Commitment to growth of people:** the leader routinely and often observes the actions and behaviors of their subordinates and gives

constructive feedback, as well as creates opportunities for personal and professional development.

17. **Building community:** two way collaboration, development of relationships and bottom up involvement.

18. **Power and Authority:** has the ability to cause hurt to others but chooses not to.

By framing the characteristics of servant-leadership, this study is able to create the interpretive foundation that will enable others to determine if the leadership attributes as described in the scenarios examined, parallel with the passages of the biblical text. Additionally, this project will investigate the characteristics of servant leadership to assess which attributes is the overriding ingredient worth embracing for leadership. Lastly, this study will determine if implementing biblical precepts will help educational leaders to accomplish the goal of successfully educating current and future generations.

Background of Study

Educational leadership is an unresolved quest for understanding. There are several types of leadership styles which educators learn. One of the most renowned theories is Sergiovanni's five sources of authority: bureaucratic authority, psychological authority, technical-rationale authority, professional authority and moral authority.⁵ I was intrigued by the concepts embodied within moral authority. The promotion of values, morality, integrity and covenant lead to

⁵Thomas J. Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement* (San Francisco: Jossey-Bass Publishers, 1992).

further research. Gareth Morgan's *Images of Organization* and the philosophy that institutions should discover the needs of the institution when managing individuals within an organization furthered my investigation that led to the study of Servant-Leadership, by Robert Greenleaf.⁶ The readings of Greenleaf, continuously lead me back to my first study of knowledge—the Bible.

Methodology

The methodology for this dissertation will be a historical documentary. Primary and secondary sources will be gathered alongside of the original sources for servant leadership outlined by Robert Greenleaf.⁷ Louis Fry⁸ will also be referenced. The New International Version (NIV) of the Bible will be referred to as a “primary” source versus an “original” source. These definitions are often used interchangeably, however, due to the inherent loss of meaning in translations the researcher will defer from stating the Bible as “original”, but recognize it as a primary source. The NIV Bible will be cross-referenced with the New Revised Standard Version (NRSV), to check for the accuracy of interpretation. If the passages in the NIV and NRSV translations convey a different meaning, then the Hebrew or Greek will be referenced respectively. Throughout this study, Greenleaf's definition and eighteen characteristics of a servant leader will be the framework for interpreting the biblical passages, as well as the scenarios that occurred during Superintendents Hairston and Markley's

⁶Gareth Morgan, *Images of Organization* (Beverly Hills: Sage Publications, 1986).

⁷Robert K. Greenleaf, *The Servant as Leader* (Indianapolis: Robert K. Greenleaf Center), 1977. Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press), 1977.

⁸Fry, “Toward a Theory of Spiritual Leadership.”

tenure. Verification of key words will be defined to assure the neutrality and accuracy of language that will then be applied to Greenleaf's characteristics in the biblical excerpts and the stories studied.

Primary sources are documents that can be traced to the original innovator of the theories and thoughts being studied. These documents are used for furthering the theory or hypothesis of the original author. Primary sources should be that which represents original thoughts, communicate new knowledge or describe an invention. Secondary sources discuss and reference primary sources from a subsequent authors' perspective. Examples of primary sources are: diaries, essays, speeches, manuscripts, letters and official documents from the original author. Secondary sources perform investigations and interpretations of original sources. Examples of secondary sources are publications: periodicals, newspapers, textbooks, articles, dissertations, commentaries, encyclopedias, journals and books.

This study will be composed of original, primary and secondary documents. The original documents will be blogs, speeches, letters, memos, dialogues, presentation materials and the Bible. Secondary sources will include articles, journals, books, interviews, transcripts, board minutes, board articles, and dissertations on servant leadership and educational leadership.

Rationale for Methodology

Historical documentation is an effective methodology for research given the following parameters is met: adequate documentation is available on the individual/s being researched; primary and secondary sources exist that are of

use for the analysis of the subject's words, actions, and deeds.⁹ The sources utilized will abide by the primary standards of source criticism as outlined by Olden-Jørgensen and H. Thurén, two Scandinavian historians. According to Jorgensen and Thuren, primary sources should have the 'fingerprint' of the subject that corroborates the authenticity of the document. Additionally, the closer the creation of the document to the occasion or subject's communication increases the credibility of the source being referenced. Obtaining unrelated multiple sources conveying consistent information enhances the reliability of each source and the information gathered. Lastly, identifying and/or removing any and all biases of the source's intent are necessary to optimize source's credibility.¹⁰

This study abides by the guidelines recommended for an effective methodology of historical documentation. The sources will be both primary and secondary in nature. The primary sources available for both Dr. Markley and Dr. Hairston will have their fingerprint. Superintendent Tim Markley publishes a monthly blog, Dr. Hairston has conducted an array of seminars, there are transcripts for speeches written by both Dr. Markley and Dr. Hairston, as well as board documents submitted by the superintendents, letters to parents, community and other stakeholders, and memo's to staff. There is an array of secondary sources on both superintendent's, newspaper articles from multiple

⁹Dr. Kallemeyn, Research Methodology Lecture, Loyola University, Chicago, IL, Fall 2010.

¹⁰"Principals of Source Criticism," J.A. Wiley (April 2012), <http://www.thewarfareismental.net/b/2010/06/23/principles-of-source-criticism/> (accessed June 2013).

carriers, interviews of each subject, minutes of board meetings, comments on blogs from school stakeholders both in support and against the decisions of the subjects. The timeframe covered will be from 2000 to 2013. Hence, information on Dr. Markley will be from three school systems; White Mountains Regional School District in New Hampshire, Catawba County Schools and New Hanover County. The documentation on Dr. Hairston will be primarily from Baltimore County Schools; however, this information will include his arrival and departure as superintendent of Baltimore County Schools.

Moreover, as aligned in what is considered best practice, the subjects of this dissertation, Dr. Tim Markley and Dr. Joe Hairston both have had a significant amount of documentation published that are both primary and secondary sources, the sources are from many different objective authors that comprise of varying venues, the timeframe for both superintendents will include their tenures as superintendents as well as the timeframe research for this study. The author of this dissertation maintains an objective perspective of these subjects. Although the author has an interest in the outcome of the analysis of this study; the author will maintain impartiality when analyzing the words, actions and deeds of each subject studied. This study will if/when applicable include any findings from prior research.¹¹ Lastly, a large portion of this study includes biblical precepts and the Bible is a primary source; thus, consistency in methodology is also a significant factor in the use of historical documentation.

¹¹Archeology and Historic Preservation: *Secretary of the Interior's Standards and Guidelines* (April 2012),http://www.nps.gov/history/local-law/arch_stnds_5.htm

In addition to the subjects, Dr. Hairston and Dr. Markley, meeting the appropriate guidelines for research methodology, these two superintendents' were selected for study based upon their rich educational experience and the success that they have both achieved as educators. Dr. Joe Hairston has been in public education for forty-three years.¹² He began his educational career as a high school teacher. "As a former high school teacher and a lifelong educator, Mr. Hairston has always focused his administrative career on improving classroom conditions and accelerating student achievement."¹³ Student achievement and accountability are earmarks of Dr. Hairston's leadership.

"As a principal, he became known for using corporate models to improve struggling schools. He arrived with core sets of goals and principles, and made sure every school activity was geared toward his objectives. He insisted on numerical measures to chart progress. Such focus on accountability has become the prevailing trend in American education, but Hairston says his approach created plenty of resistance in the early days."¹⁴

Resistance to change is a common obstacle that must be overcome in the education arena; however, Dr. Hairston championed this skill set by continuing to apply business and professional philosophies and standards to his school system. Creating models, strategic plans, and blue prints for progress are some of the strengths that has helped Dr. Hairston be the successful visionary leader for which he is known. Hairston added that "there will be change over time, but all changes will be carefully planned and gradually implemented, and you will play a

¹²Sherrie Johnson, "Making a Difference," *Good Morning Maryland: ABC News Posted* (February 2012).

¹³www.peoplepond.com/joehairston

¹⁴Childs Walker, "Schools Chief Able to Weather Storms by Keeping Even Keel," *The Baltimore Sun*, March, 2010.

key role in that adaptation process.” He compared his vision of an ideal school leadership team to the corporate strategies of Walt Disney Co., where “everyone operates from the same page ... which ensures that every visitor, every time will receive the same quality experience.”¹⁵

Quality experience and improvements supported by data in every academic area is the legacy of Dr. Hairston.

“Among the initiatives Dr. Joe Hairston implemented was the establishment of a public-private partnership that included military contractors, colleges and universities, and area software developers, who worked together to create new ways for students to learn. Another of Dr. Joe Hairston’s successes is the Advancement Via Individual Determination (AVID) initiative. Currently in place in more than half the county’s high schools, AVID successfully places underachieving students from low-income families on educational tracks leading to college. These and other of Dr. Joe Hairston’s initiatives, combined with the replacement of low-level courses with academically rigorous alternatives, promulgated a culture of high expectations and opportunity for all students.

Due to Dr. Joe Hairston’s initiatives, students are outperforming their forebears in Baltimore and their peers nationwide. In 2003, just over 10% of Baltimore County students performed at an advanced level in math, and about 20% in reading. Today, more than 30% of students are advanced in math, and 40% are advanced in reading. Maryland School Assessment scores for Elementary and middle school reading and mathematics have risen to a 10-year high. Of those eligible for subsidized lunches, the percentage that ranked as advanced climbed from 10% in 2003 to 29% in 2011. Likewise, each of the four major racial groups in the county at least doubled its percentage of advanced students in math and reading. Among the nation’s largest school systems, Baltimore County now ranks fourth in the graduation rate for all students and third in the graduation rate for African American males. Dr. Joe Hairston’s 12-year tenure at Baltimore County Schools—the second-longest tenure for a Superintendent in the modern history of the school system—is truly the summit of his career achievements.”¹⁶

¹⁵ Joan Jacobson, “County Schools Chief Emphasizes Quality: Hairston Sets Tone for his Next Five Years,” *The Baltimore Sun*, August, 2000.

¹⁶ <http://about.me/joehairston>

Dr. Joe Hairston has been very successful in increasing student achievements and transforming poor performing schools into high achieving institutions. His success as a leader on how to effectively run and improve a school system is undeniable. However, what informs his leadership style is not as easy to define. It is the intent of this dissertation to demonstrate that much of Dr. Hairston's success in leadership is due to that fact that his choices and actions as a leader were informed by biblical principles. His philosophy, values and style do not reference scripture, however, when assessing Dr. Hairston's words, actions and deeds, it will be demonstrated that Dr. Hairston's internal motivations has biblical precepts. This aspect of Dr. Hairston's character, his proven successes, as well as his vast publications both primary and secondary qualify him as an excellent candidate for study of this dissertation's research questions; 'whether the tenets of servant leadership are grounded in biblical precepts and whether they help to resolve conflicts' and assist in being a successful leader.

Dr. Markley has been in education for twenty-one years. "He began his career in Cumberland County serving as a high school history teacher, principal fellow and high school principal. His superintendent experience includes serving two years in the White Mountains Regional School District in New Hampshire, in addition to his tenure at Catawba County,"¹⁷ where Dr. Markley served five years as superintendent. "Last year, Dr. Markley was selected as the Regional Superintendent of the Year. In 2010, he was selected as the North Carolina

¹⁷<http://nhcsannualreport.com/superintendent-leadership/meet-the-superintendent>

Northwest Superintendent of the Year”;¹⁸ where Dr. Markley has had the distinguished honor of being recognized as a successful leader from his peers. These recognitions are well deserved as Dr. Markley has also demonstrated the ability to raise student achievement.

“During a meeting, the Board of Education's decision is unanimous. Chairman Ed Higgins said Markley stood out over the other two candidates, Dr. Rick Holliday and Dr. Donna Hargens, based on his vision. The board was also attracted to his proven track record of improving test scores and graduation rates. Janice Cavanaugh, Board of Education member, had nothing but praise for Markley as she reflected on his proved track record.”¹⁹

Dr. Markley's proven track record continues with his current appointment as superintendent of New Hanover County Schools.

“As part of the evaluation process, the school board said: ‘Superintendent Tim Markley has done an exemplary job of promoting the school system in the community. It is pleased with Markley's ongoing efforts to evaluate staff and improve deficiencies. Markley maintains adequate community with staff and promotes continuing staff development. Markley demonstrates high ethical standards and devotes considerable time and energy to the position.’”

“The Board is generally pleased with the Superintendent and his direction of the school system” according to a summary released Wednesday. “The Board acknowledges the Superintendent's active presence within the schools and the community. His innovations and leadership are resulting in continuous facility, academic and staff improvement.” “In April, board members filled out a written evaluation and submitted it to the board attorney. He compiled the results and provided a summary of the ratings and all of the comments from each board member. The board rated the superintendent on a scale of 1 (does not meet) to 3 (exceeds) in various areas, including community, staff and personnel, instructional leadership, business and finance, personal qualities and planning. Although the summary did not include an overall rating, it did show average ratings in

¹⁸<http://nhcsannualreport.com/superintendent-leadership/meet-the-superintendent>

¹⁹Julie Fertig, “Markley Chosen as New Hanover County Superintendent,” July 2010.

each area. Performance ratings for the board combined ranged from 2.3 to 2.9.”²⁰

Dr. Markley’s experience and tenure in education is not as many years as Dr. Hairston’s, however, in the two decades that he has been leading, he has demonstrated success and respect from all stakeholders. It will be the intent of this dissertation to demonstrate that one of the attributes that contributed to Dr. Markley’s ability to gain such a large amount of respect in a short amount of time is that his leadership philosophy is informed by biblical principles. This researcher will show how Dr. Markley’s words, actions and deeds intertwine with values in the Bible. This facet of Dr. Markley’s leadership style along with his credentials outlining Dr. Markley’s ongoing success along with the vast amount of primary and secondary publications qualifies him as an excellent candidate for study of this dissertation’s research questions; ‘whether the tenets of servant leadership are grounded in biblical principles and whether they help to resolve conflicts’ and assist in being a successful leader.

Biases of Study

Since the Bible is a significant influence in my personal life, I recognize that my interpretive lens used to understand the Bible could have biases and potentially affect the perspective of this study. However, the Masters in Biblical Studies that I earned at Chicago Theological Seminary (CTS) gives me an authoritative voice in the area of biblical studies. The academic training I received from CTS taught me the importance of objectivity, how to critically

²⁰Sherry Jones, “Markley gets Good Marks, Extension from School Board,” www.starnewsonline.com/article/20120606/ARTICLES/120609798, December 6, 2009.

analyze and interpret biblical text, and how to interpret historical contexts.

Hence, while I do reverence the Bible, I also embrace the educational instruction with regard to reading and interpreting the biblical text. In order to attempt to eliminate, or at least minimize any biases, and to present an authentic research study that possesses academic honesty, I will keep a personal journal to record ideas that arouse emotion throughout this research study. I will assess the induced reaction and record prejudices and emotions in the journal and seek to remove all partiality of personal biblical authority from this study.

Chapters

Chapter I states the purpose, outline and intended outcomes for the dissertation. Chapter II will explore the topic of investigation, Servant Leadership, and how this model is emerging in popularity in various industries and amongst leaders. Chapter II will also provide the background on leadership theories of Servant Leadership, Transformational Leadership, Authentic Leadership, Moral Leadership, and Spiritual Leadership. Each of these attributes of these leadership models will be defined and a comparison of models will be addressed. Additionally, Chapter II will address studies on servant leadership in the realm of education and servant-leadership as it applies to the Bible. Chapter III will be examples of the servant leadership characteristics identified in the subjects studied: Dr. Joe Hairston, Dr. Tim Markley, King David and the Apostle Paul. Primary and secondary sources for each characteristic will be addressed as it relates to each superintendent. As previously noted the biblical text is considered a primary source document; hence, only the bible will be used for the

identification of the servant leader characteristics as it applies to King David and Apostle Paul. However, when applicable multiple scriptures will be provided to support the characteristic being recognized. Additionally, Chapter III will answer the research question: “through the lens of Servant Leadership, as defined by Robert Greenleaf, do Superintendent Joe Hairston, Superintendent Tim Markley, King David, and the Apostle Paul possess the characteristics of a servant leader?” Chapter IV will examine the leadership styles of Superintendents Joe Hairston and Tim Markley to demonstrate which of the servant leadership attributes are used when solving both current day and biblical dilemmas. Furthermore, Chapter IV will answer the research questions: “through the examination of Superintendent Joe Hairston and Superintendent Tim Markley’s current leadership practices; do Dr. Hairston and Dr. Markley fulfill the role of superintendent by exemplifying the attributes of a servant leader?” And, “Through the lens of servant leadership, what are the biblical lessons and implications for educational leaders, as they work through the dilemmas of the educational environment of today, as informed by this study?” Chapter V will answer the research question; “What if any characteristics of servant leadership found in the biblical text, parallels with leadership characteristics practiced by Superintendents’ Hairston and Markley?” As well as provide a summation of the findings of the study conducted and address the implications for educational leadership as informed by this study.

CHAPTER II

LEADERSHIP THEORIES

The quest to understand the characteristics and conduct of leadership started in the early twentieth century.¹ According to Reginald Leon Green:

“Three phases in the study of leadership theories have evolved over the past century (Polleys, 2002). The first phase, spanning 1900 to World War II, included definitions of leadership, emphasized leaders and psychological and trait theories. In the second phase, from the end of World War II until the late 1960s, a behavioral approach toward leadership emerged, with a focus on what leaders did. The third phase began in the 1970s, with a shift from the behavioral approach toward definitions examining leadership environment, and included the development of situational and contingency theories. Late in the 1970s, servant leadership emerged, viewing the leader as a servant.”²

These three eras of leadership theory have evolved from an authoritarian style to an inclusive perspective of what it means to lead. The evolution of leadership theories has occurred as society evolves from a white, male-dominated work environment to a very diverse work place, both in gender, as well as, ethnicity. The change in American values, coupled with the infusion of technology, Internet and social media being the dominant cultural influences of the 21st century, has caused a cultural shift in what is considered acceptable. The ideas of inclusion and sensitivity are also all contributing factors that create the impetus for different styles of leadership as our world continues to evolve.

¹Reginald Leon Green, *Practicing the Art of Leadership: A Problem-Based Approach to Implementing the ISLLC Standards* (Upper Saddle River: Merrill), 2001.

²Glenda Lee Black, "Correlational Analysis of Servant Leadership and School Climate," *Catholic Education: A Journal of Inquiry and Practice* 13, no. 4 (December 2007): 438.

Kurt Lewin, one of the forerunners of social psychology, has participated in a vast number of studies that brought psychological analysis out of the laboratory and into the real world—now referred to as “action-research.”³ Studies during the twentieth century were conducted at universities (the Universities of Iowa, Ohio, and Michigan) to ascertain what attributes and behaviors make up an effective, i.e., good leadership.⁴ Ralph Stogdill, a researcher at Ohio University, conducted a study on “The Organization of Working Relationships.” This study sought to determine how hierarchy influenced relationships.⁵ Stogdill also contributed research and thought to how student’s responded to supervision models.⁶ These and other studies led psychologists and behaviorists to ask more questions, to observe individuals, groups, organizations, and leaders. The study of leadership is currently a scholarly field of investigation that continues with a myriad of leadership theories.

There are a significant number of leadership theories. These systems of ideas continue to progress and change as humanity progresses and changes. The revolutions of the 21st century from the 20th century, as previously noted, are vast. Access to information, the sharing of events, the ability to remain anonymous and to be discreet is unlike any other historical time. Hence, this generation’s perspective of the world and what is considered right and normative,

³David Coghlan and Jacobs Claus, "Kurt Lewin on Reeducation," *The Journal of Applied Behavioral Science* 41, no. 4 (December 2005): 444-457.

⁴Coghlan and Claus, "Kurt Lewin on Reeducation."

⁵Ralph M. Stogdill, "The Organization of Working Relationships: Twenty Sociometric Indices," *Sociometry* 14, no. 4 (December 1951): 366-374.

⁶W. Ross Ashby and Ralph M. Stogdill, *The Process of Model-Building in the Behavioral Sciences* (Columbus: Columbus Ohio State University Press, 1970).

is distinctly different; although there are crossover concepts from the 20th to the 21st. This perspective is also applicable to leadership. In other words, the different leadership models identify similar as well as dissimilar traits. The styles of leadership that closely align with Greenleaf's Servant Leadership model include: "Transformational Leadership,"⁷ "Authentic Leadership,"⁸ "Moral Leadership,"⁹ and "Spiritual Leadership."¹⁰ The characteristics identified in these theories parallel some traits while contrasting others. There are many authors who have articulated their understanding of quality leadership; however, their precepts do not fall under any particular theory. These authors include: Etzioni, Evans, Fairholm, Farson, Ferguson, Fullan, Giacalone and Jurkiewicz, Gibbs, Judge, Kouzes, Meier, Moxley and Russ, Peck, Peters and Waterman, and Sergiovani. All of these authors suggest that excellent leaders possess many of the same features named in Servant as Leadership.¹¹ These intertwining attributes will be expounded upon as each style of leadership is addressed. Additionally, many scholars have furthered the research of Greenleaf, and expounded upon Servant Leadership. The names of these scholars include: Dierendonck, Hagstrom, Liden, Wayne, Zhao, and Henderson and Spears.

Servant Leadership: A New Paradigm Defined

⁷James MacGregor Burns, *Leadership* (New York: Harper & Row), 1978.

⁸Bill George, and Peter Sims, *True North: Discover Your Authentic Leadership* (San Francisco: Jossey-Bass/John Wiley & Sons), 2007; James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco: Jossey-Bass Publishers), 1993.

⁹Sergiovanni, *Moral Leadership*.

¹⁰Fry, "Toward a Theory of Spiritual Leadership." Houston and Sokolow, *The Spiritual Dimension*. Thompson, *Leading from the Eye of the Storm*.

¹¹Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press), 1977.

“The Servant Leadership approach is the less traveled road of leadership. In the final analysis, it is not an outward leadership behavior or skill, but an internal character of the heart. It is a matter of ‘being’ rather than ‘doing’.”¹² The idea of “being” implies that stewardship and service are an inherent part of your social and emotional make up. In other words, your first instinct and your actions are of a servant nature. The best definition is in Robert Greenleaf’s initial work, *Servant as Leader*.

“The servant-leader is servant first --.... It begins with the natural feeling that one wants to serve, to serve *first*.... The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: do those, served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servant? *And*, what is the effect on the least privileged in society; will he benefit, or, at least, will not be further deprived?”¹³

According to Robert Greenleaf, servant leaders, by definition, place the needs of their subordinates before their own needs, and center their efforts on helping subordinates grow to reach their maximum potential and achieve optimal organizational and career success.¹⁴ Organizations and their leaders have become acutely aware that to bring out the best in their employees, they must tend to their employees’ needs.¹⁵ By satisfying individual needs and treating employees with dignity and self worth, companies are beginning to understand,

¹²Dirk van Dierendonck and Kathleen Patterson, *Servant Leadership: Developments in Theory and Research* (Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, 2010), 39.

¹³Greenleaf, *The Servant as Leader*, 7.

¹⁴Greenleaf, *Servant Leadership*.

¹⁵Morgan, *Images of an Organization*.

that this is indeed how you get the best attitude and productivity from your workers. Understanding Maslow's hierarchy of needs and applying these concepts to employee needs is a necessary skill for the leader of the 21st century. In order to get the best out of staff employees, one must assure that their basic needs are met, that their staff are well and feel secure in their employment, and also secure that their fundamental needs; food, clothing and shelter are not in jeopardy.

“In countless for-profit and nonprofit organizations today, we are seeing traditional autocratic and hierarchical modes of leadership yielding to a different way of working—one based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior, and one that is attempting to enhance the personal growth of workers while improving the caring and quality of our many institutions. This emerging approach to leadership and service is called *servant-leadership*.”¹⁶

Leaders that understand how to inspire others are clear that those they serve are intelligent people who desire to be 'apart' and to be successful. In order for that to occur, the leader must focus on the people that make up the organization—the employees. “Their motivation in accomplishing these tasks is not self-interest; rather, servant leaders “want their subordinates to improve for their own good, and view the development of followers as an end, in and of itself, not merely a means to reach the leader's or organization's goals.”¹⁷ It is an internal belief in character that if you meet the needs of others, they will ascend to the challenge and perform at their best. In this sense, “servanthood” extends beyond the

¹⁶Larry C. Spears and Michele Lawrence, *Practicing Servant Leadership: Succeeding Through Trust, Bravery, and Forgiveness* (Chichester: John Wiley and Sons Ltd, 2004), 10.

¹⁷Mark G. Ehrhart, "Leadership and Procedural Justice Climate As Antecedents of Unit-Level Organizational Citizenship Behavior," *Personnel Psychology* 57, no. 1 (January 2004): 69.

desires of the self-ego and builds a working climate that generates feelings of employee empowerment. In addition, servant leadership extends beyond the workplace to foster within followers a spirit of servanthood, or working to create value for the community at large.”¹⁸ Here again, scholars Harrington and Daniel recognize that the percepts of Servant Leadership are about your customers, employees, and other people; it is not just a work attitude, but insert the stance at which you approach all aspects of your life.

Servant-Leadership is still a relatively new model of leadership that has recently been researched and studied by various scholars. Larry Spears and Michael Lawrence are two authors that have researched, analyzed, and expounded upon the works of Robert Greenleaf, including: *Insights on Leadership*,¹⁹ *Reflections on Leadership*,²⁰ *The Power of Servant-Leadership*,²¹ *On Becoming a Servant Leader*,²² *The Servant-Leader Within*,²³ and *Seeker and Servant*.²⁴ Spears is a strong proponent of the Servant Leadership model who identified the ten characteristics of Servant Leadership.

“Spears (1995) distinguished 10 characteristics that are generally quoted as the essential elements of servant leadership. He is one of the first and probably the most influential person to translate Greenleaf’s ideas into a

¹⁸Daniel J. Harrington, "The Word - Images of Servant Leadership," *America* 195, no. 11 (January 2006): 163.

¹⁹Larry C. Spears, *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership* (New York: Wiley, 1998).

²⁰Spears, *Reflections on Leadership*.

²¹Robert K. Greenleaf and Larry C. Spears, *The Power of Servant-Leadership: Essays* (San Francisco: Berrett-Koehler Publishers, 1998).

²²Robert K. Greenleaf, Don M. Frick, and Larry C. Spears, *On Becoming a Servant-Leader* (San Francisco: Jossey-Bass Publishers, 1996).

²³Robert K. Greenleaf, Hamilton Beazley, Julie Beggs, and Larry C. Spears, *The Servant-Leader Within: A Transformative Path* (New York: Paulist Press, 2003).

²⁴Robert K. Greenleaf, Anne T. Fraker, and Larry C. Spears, *Seeker and Servant: Reflections on Religious Leadership* (San Francisco: Jossey-Bass, 1996).

model that characterizes the servant-leader. As former director of the Greenleaf Center for Servant Leadership, he was responsible for a number of edited volumes on Servant Leadership based directly and indirectly on Greenleaf's writings. With his extensive knowledge of Greenleaf's writings, he distilled 10 characteristics of the servant-leader"²⁵

"Also, a number of noted servant-leadership authors, including Peter-Block, Ken Blanchard, Max DePree, and Peter Senge have acclaimed servant-leadership as a concept that is compatible with, and enhancing of, other leadership and management models such as total quality management, learning organizations, and community-building."²⁶

However, authors, van Dierendonck and Block, contend that Servant Leadership does not have a 'working' definition. Many scholars have contended that defining servant-leadership is arduous due to the large number of characteristics embedded within Servant Leadership. "However, despite its introduction four decades ago and empirical studies that started more than 10 years ago, there is still no consensus about a definition and theoretical framework of Servant Leadership."²⁷

The Emerging Servant-Leadership Model

Despite and perhaps due to this lack of definitive description and framework of Servant Leadership, scholars continue to research this new model of leadership and they attempt to develop a model that is constant and predictable.

The servant leadership literature offers an inconsistent set of dimensions that define this construct. As a consequence, our research was designed to define and validate the dimensions that constitute servant leadership as a construct. Based on our interpretation of servant leadership as well as existing taxonomies of servant leadership (Barbuto & Wheeler, 2006;

²⁵Dirk van Dierendonck, "Servant Leadership: A Review and Synthesis," *Journal of Management* 37, no. 4 (January 2011): 1231.

²⁶Spears, *Reflections on Leadership*, 11.

²⁷van Dierendonck, "Servant Leadership," 1229.

Page & Wong, 2000; Spears & Lawrence, 2002), we identified nine dimensions: (1) Emotional healing—the act of showing sensitivity to others' personal concerns (2) Creating value for the community—a conscious, genuine concern for helping the community (3) Conceptual skills—possessing the knowledge of the organization and tasks at hand so as to be in a position to effectively support and assist others, especially immediate followers (4) Empowering—encouraging and facilitating others, especially immediate followers, in identifying and solving problems, as well as determining when and how to complete work tasks (5) Helping subordinates grow and succeed—demonstrating genuine concern for others' career growth and development by providing support and mentoring (6) Putting subordinates first—using actions and words to make it clear to others (especially immediate followers) that satisfying their work needs is a priority (Supervisors who practice this principle will often break from their own work to assist subordinates with problems they are facing with their assigned duties.) (7) Behaving ethically—interacting openly, fairly, and honestly with others (8) Relationships—the act of making a genuine effort to know, understand, and support others in the organization, with an emphasis on building long-term relationships with immediate followers (9) Servanthood—a way of being marked by one's self-categorization and desire to be characterized by others as someone who serves others first, even when self-sacrifice is required.²⁸

Four of these nine characteristics selected by the group of researchers, Liden, Wayne, Zhao, and Henderson, overlap with the ten attributes outlined by Spears. The four attributes of Liden, Wayne, Zhao and Henderson with Spears' interpretation of Servant Leadership are: Growth, Serving others needs first, developing authentic relationships, and healing emotional wounds. As previously stated, Spears identified ten characteristics of servant leadership:

(1) listening, emphasizing the importance of communication and seeking to identify the will of the people; (2) empathy, understanding others and accepting how and what they are; (3) healing, the ability to help make whole; (4) awareness, being awake; (5) persuasion, seeking to influence others relying on arguments not on positional power; (6) conceptualization, thinking beyond the present-day need and stretching it into a possible future; (7) foresight, foreseeing outcomes of situations and

²⁸R.C. Liden, S.J. Wayne, D. Henderson, and H. Zhao, "Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment," *Leadership Quarterly* 19, no. 2 (2008): 162.

working with intuition, (8) stewardship, holding something in trust and serving the needs of others; (9) commitment to the growth of people, nurturing the personal, professional, and spiritual growth of others; (10) building community, emphasizing that local communities are essential in a persons' life.²⁹

The ten characteristics of Servant Leadership emphasized by Spears are not an exhaustive or all-inclusive list; as the readings of Greenleaf's original publication, *Servant as Leader*, promotes at least eighteen attributes that are identified in this study and stated in Chapter I. The attributes defined by both sets of authors are deemed essential to the concept of servant-leadership. The characteristic of building community is what Liden, Wayne, Zhao and Henderson emphasize as distinguishing servant-leadership as a viable theoretical model. This is the essence of Servant Leadership, as all of the attributes in some way lend to the enhancement of relationships. Thus, the focus of Liden, Wayne, Zhao and Henderson are correct.

"We contend that the relationships that form between leaders and followers are central to Servant Leadership. Leadership research over the past few decades has suggested that the relationships employees develop with their leaders are critical for understanding the way in which employees can fulfill their potential and become self-motivated.³⁰ When leaders nurture self-efficacy and self-motivation, while stressing community involvement, employees in turn become more committed to organizational values,³¹ are more willing to maintain high performance

²⁹van Dierendonck, "Servant Leadership," 1229.

³⁰Charles C. Manz and Henry P. Sims, "Leading Workers to Lead Themselves: The External Leadership of Self- Managing Work Teams," *Administrative Science Quarterly* 32, no. 1 (1987): 106-129.

³¹B. Shamir, R. House, and M. Arthur, "The Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory," *Organization Science* 4, No. 4 (November 1993): 577-594.

levels,³² and are more likely to model their leaders' concern for the community in which the organization operates."³³

De Cremer and van Knippenberg note that Servant Leadership is a leadership model worth embracing due to the willingness to give of oneself. Once followers deem that the leader has their best interest at heart, the ability to trust is improved, which then allows for openness and generates an authentic ability for the leader to assess the true needs of their followers.

The construct of SL [servant leadership] has been developed and validated in several studies (for a brief review, see Sendjaya, Sarros & Santora, 2008). While different conceptualizations exist, SL has always been considered a multidimensional construct that includes a readiness to serve first (as opposed to lead first) sacrificially. This attribute has been associated with many positive by-products in organizations such as: followers' emulation of self-sacrificing behaviors (Choi & Mai-Dalton, 1999); higher commitment (De Cremer & Van Knippenberg, 2004); and performance.³⁴

Scholars Neubert, Carlson, Roberts, Kacmar, and Chonko also focus on the idea of being called to self-sacrifice and stewardship. They claim:

This altruistic and service orientation is prominent in other conceptualizations of servant leadership (Barbuto & Wheeler, 2006; Dennis & Bocarnea, 2004). Specifically, Barbuto and Wheeler (2006) described servant leadership as including an altruistic calling, which is the motivation of leaders to put others' needs and interests ahead of their own, and organizational stewardship, which is orienting others toward benefiting and serving the community.³⁵

³²S. Wayne, L. Shore, and R. Liden, "Perceived Organizational Support and Leader-Member Exchange: A Social Exchange Perspective," *The Academy of Management Journal* 40, No. 1 (February 1997): 82-111.

³³Liden, Wayne, Henderson, and Zhao, "Servant Leadership," 162.

³⁴B. van Knippenberg and D. van Knippenberg, "Leader Self-Sacrifice and Leadership Effectiveness: The Moderating Role of Leader Prototypicality," *The Journal of Applied Psychology* 90, no. 1 (March, 2006): 25.

³⁵M.J. Neubert, D.S. Carlson, J.A. Roberts, K.M. Kacmar, and L.B. Chonko, "Regulatory Focus As a Mediator of the Influence of Initiating Structure and Servant Leadership on Employee Behavior," *Journal of Applied Psychology* 93, no. 6 (November, 2008): 1224.

Scholars Sen Sendjaya, James C. Sarros and Joseph C. Santora, endorse servant-leadership because of its willingness to share power and authority with fairness and integrity. This is an essential attribute of a Servant Leader because properly using power and authority communicates the actual integrity of the servant leader. It speaks to the leader's motivations for leading, and it demonstrates that the leader's intentions are not self-oriented but are indeed about the mission and the team. They argue:

Since the exercise of authority and power always entails ethical challenges in every leader-follower relationship (Bass & Steidlmeier, 1999; Hollander, 1995), servant leaders also ensure that both the ends they seek and the means they employ are morally legitimized, thoughtfully reasoned, and ethically justified (Sendjaya, 2005). This ethical predisposition is likely when we consider that servant leaders appeal to higher ideals, moral values, and the higher-order needs of followers (Yukl, 1990, p. 210).³⁶

Sendjaya and Sorros (2002) examined the research viability of servant leadership, studying its philosophy dating back to religious scriptures. They argued that servant leaders view themselves as stewards and are entrusted to develop and empower followers to reach their fullest potential. However, this work did not develop or propose a testable framework, and no connection to or distinction from other constructs were described.³⁷

This seeking to streamline an operating structure for Servant Leadership has attracted scholars to tackle this challenge and to create a definitive framework.

Barbuto and Wheeler (2002) described servant leadership as composed of 11 characteristics built on the more influential works in the field (e.g., Greenleaf, 1970; Spears, 1995). This framework specified calling as fundamental to servant leadership and consistent with Greenleaf's original

³⁶Sen Sendjaya, James C. Sarros, and Joseph C. Santora, "Defining and Measuring Servant Leadership Behaviour in Organizations," *Journal of Management Studies* 45, no. 2 (March 2008): 410.

³⁷John Barbuto and Daniel Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group and Organization Management* 31, no. 3 (2006): 303.

message. This work was geared for practitioners and lacked the theoretical development necessary to advance the servant leadership construct to an operational level.³⁸

While there is not a systematic way to assess the success of Servant Leadership due to the newness of this approach and style of leading, it is gaining interest among researchers and academics. As study data is accumulated, the probability that a structured analysis can be created and examined is plausible. Moreover, establishing an employable design of servant-leadership is a desire not only of scholars and researchers, but also of leaders, so that they might determine a formula for implementation.

*Researchers have measured servant leadership under different frameworks, bearing in mind that the absence of accurate measures hinders any scientifically valid progress in any field of inquiry. To date, there are at least half a dozen servant leadership measures that have been developed, validated, and (to a lesser extend) published.*³⁹

Author Whetstone notes that servant-leadership is a grounded approach to leadership. For a more balanced ethic, all three ethics perspectives are needed. Servant leadership (Greenleaf, 1977; Spears, 1995) exemplifies the tripartite ethics approach. A servant leader has the character of a servant who seeks to lead others toward a meaningful telos, but only according to highly principled means. The antithesis of institutional bureaucracy, servant leadership is characterized by behavioral informalities, offering empathetic support for ethical behavior, and finding creative ways to do things better.⁴⁰

Servant Leadership is embraced by the above stated authors due to its uniqueness in putting others first, helping others grow, sharing authority and

³⁸Barbuto and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 303.

³⁹For a review, see Sendjaya, Sarros, and Santora, "Defining and Measuring Servant Leadership Behaviour in Organizations," see also Chapter 14. van Dierendonck, "Servant Leadership."

⁴⁰J. Thomas Whetstone, "How Virtue Fits Within Business Ethics," *Journal of Business Ethics* 33, no. 2 (2001): 110.

power, as well as pitching in and sustaining a steward attitude. These distinguishing characteristics are the impetus of this new generation of leadership. Ultimately, Servant Leadership is about enhancing the productivity of one's community or organization through building up the people within the organization by satisfying their physical, emotional, and psychological needs. This model of leadership is also embraced by researchers who stumbled upon these attributes during their research of businesses that advanced from good to great companies.

Jim Collins, in his book, *Good to Great*, was clearly in search of the difference between “good” companies and “great” companies. His research team discovered that a huge part of the variance within an organization's success depended on leadership. “It is important to note that Level 5 is an empirical finding, not an ideological one.” The fact that this discovery was not an initial part of Collins', and his team's research, adds additional credence to the conclusion. “So, early in the project, I kept insisting, “Ignore the executives.” But the research team keeps pushing back, “No! There is something consistently unusual about them. We can't ignore them.” And I'd respond, “But the comparison companies also had leaders, even some great leaders. So, what's different?” Back and forth the debate raged. Finally, as should always be the case, the data won. The good-to-great executives were all cut from the same cloth. It didn't matter whether the company was consumer or industrial, in crisis or steady state, offered services or products. It didn't matter when the transition

took place or how big the company. All the good-to-great companies had Level 5 leadership at the time of transition.⁴¹

Level 5 leadership, according to Collins and his research team, possesses characteristics that align with the attributes of a servant leader, as outlined by Robert Greenleaf. Collins' team addresses the idea that the leader's characteristics are contradictory in common thought, but it was indeed the contrast in behaviors that made these leaders great.

"Level 5 leaders are a study in duality: modest and willful, humble and fearless." "It is very important to grasp that Level 5 leadership is not just about humility and modesty. It is equally about ferocious resolve, and almost stoic determination to do whatever needs to be done to make the company great. Indeed, we debated for a long time on the research team about how to describe the good-to-great leaders. Initially, we penciled in terms like "selfless executive" and "servant leader." But members of the team violently objected to these characterizations.... "If we put a label like 'selfless' or 'servant' on them, people will get entirely the wrong idea. We need to get people to engage with the whole concept, to see *both* sides of the coin. If you only get the humility side, you miss the whole idea."⁴²

The blending of the words servant and leader is a conflicting language.

"Try to think of the two words not as an oxymoron but rather as a sort of Zen koan, a juxtaposition of apparent opposites meant to startle the seeker after wisdom into new insight: The leader exists to serve those whom he or she nominally leads, those who supposedly follow."⁴³

Conceptualizing all of the various components of Servant Leadership is essential if a leader is going to truly understand how to practice Servant Leadership.

While Servant Leadership embodies an array of attributes that must all be integrated to be authentic, there are some simplistic precepts whereby a leader

⁴¹ James C. Collins, *Good to Great: Why Some Companies Make the Leap—and Others Don't* (New York: Harper Business, 2001), 22.

⁴² Collins, *Good to Great*, 22.

⁴³ Spears, *Reflections on Leadership*, 122.

can start practicing it. In leadership literature, two paradigms we often read about are the pyramid and the inverted pyramid. The pyramid model represents the old, school, militaristic, top-down, hierarchical leadership style. The CEO is at the top, and all policy and ideas flow from the top down... In the inverted pyramid, the leader or CEO is seen on the bottom, serving the organization. He or she is there to serve the company and remove all of the obstacles that would prevent the team from getting the job done. This paradigm is often used when describing Servant Leadership.

Jones-Burbridge offers another perspective on Servant Leadership that a leader can embrace by a change of paradigm if he/she changes his/her existing paradigm. "Servant leaders achieve results for their organizations by giving priority attention to the needs of their colleagues and to those whom they serve. They are often seen as humble stewards of their organization's resources (human, financial, physical)."⁴⁴ This statement is an oversimplification of Servant Leadership, but is helpful for leaders and supervisors who are attempting to initiate the implementation of the Servant Leadership model.

Max Douglas offers a directive for those who are managers of people. They suggest that supervisors look at their role through a new lens; leaders and managers must realize that their most valuable asset is the people that work for them. Max Douglas also encourage supervisors to invoke the 'bottom-up'

⁴⁴J.A. Jones-Burbridge, "Servant Leadership," *Corrections Today* 73, no. 6 (January 2012): 45.

approach to management as well as spending time examining self through reflection.⁴⁵

Growing as Servant Leaders/Managers

Individual development is a process that helps us to reach self-actualization. Growth and development occur when one ponders the choices that he/she makes. "Self-reflection is a key to personal growth. Wheatley suggests that we need to "pause" long enough to look more carefully at a situation, to see more of its character, to think about why it is happening, and to notice how it is affecting us and others"⁴⁶

Scholar Scott Thompson argues, "Beyond a certain point, there can probably be no personal growth, no individualization, without the capacity for self-reflection."⁴⁷ As previously noted, there are many characteristics of Servant Leadership; however, none of these attributes will be effective without the employment of reflecting on one's implementation.

"Although not a quick fix, there are certain core skills and behaviors that are necessary ingredients for the successful practice of servant leadership.... The following framework provides guidelines that will contribute to the successful practice of servant leadership: Listen Actively, Find Your Center, Nurture Trusting Relationships and Be Effective Stewards."⁴⁸

According to Douglas, servant leaders should listen intently and also rephrase what they heard in their own words to assure that they understood the

⁴⁵Max E. Douglas, "Servant-Leadership: An Emerging Supervisory Model," *Supervision* 64, no. 2 (January 2003): 6-8.

⁴⁶Thompson, *Leading from the Eye of the Storm*, 215.

⁴⁷Ricardo S. Morse and Terry F. Buss, *Innovations in Public Leadership Development* (Armonk, NY: M.E. Sharpe, 2008), 152.

⁴⁸Douglas, "Servant-Leadership," 6.

intended message. Douglas maintains that when you find your center, you will practice reflection and meditation, learning how to “be”, in the words of Stephen Covey. The nurturing of relationships is done when the employee is seen as the most valuable asset—“the bottom-line.” He also states that being a successful steward means that you effectively empower those around you through service. Serving others is often viewed as a subservient role; however, just as the title “servant-leadership” is a paradox, so is the actual behavior of serving while having the formal authority not to serve, but in doing this, you are lifted up by your followers.

“It should be noted that working from a need to serve basis does not imply an attitude of servility in the sense that the power lies in the hands of the followers or that leaders would have low-esteem. There is a similarity with the Kantian view on leadership, which emphasizes that it is the responsibility of the leader to increase the autonomy and responsibility of followers, to encourage them to think for themselves. In terms of its focus on values, it is not only in the behavior that servant leadership can be distinguished from other leadership styles, but also in the general attitudes toward the people in an organization, and in the motivation to be a leader.”⁴⁹

Traditionally, leaders are the ones who are served; however, Servant Leadership repositions the leader as the servant. Leaders position themselves as the one called to meet the needs of those they serve. This is an inverted methodology of thinking; as historically, it is the role of the employee is to meet the needs of the institution, the mission. It has not been the norm that the leader, the empowered, seeks to attend to the needs of their subordinates.

⁴⁹van Dierendonck, "Servant Leadership: A Review and Synthesis," 1228-1261.

A servant leader is one who places a primary emphasis on employee growth and service to others as worthwhile ends in and of themselves (Graham, 1991; Greenleaf, 1977/2002; Spears, 1998). We submit that the behaviors of servant leaders in modeling ethics, consideration, inclusiveness, and fairness in their work context, as well as emphasizing employee development and service to the community are likely to induce in organizational members the promotion focus of nurturing others, attaining ideals, and pursuing growth (Kark& Van Dijk, 2007).⁵⁰

Growth was once only seen in production and dollars, now with the Servant Leadership model, it is clear that personal growth of employees and managers is the most important attribute that leads to a rise in dollars.

“Concern about the society we live in has increasingly become a matter of company policy. It may be that paying attention to all stakeholders is the key to long-term profits. At present, innovation and employee well-being are given high priority and so leadership that is rooted in ethical and caring behavior becomes of great importance.”⁵¹

Spears, also emphasizes the need for morality.

“While exploring servant-leadership, I found that it is much more than a philosophy or management model; it is a helpful (although sometimes troublesome) yardstick that measures my leadership assumptions and ethics in day-to-day business practices. It would be nice if it were just a motto that could be hung on the wall. But once you embrace the ideals of servant-leadership, it becomes a razor-sharp sword that challenges every decision you make as a leader.”⁵²

Criticisms of Servant Leadership

Servant Leadership is one of the newer styles of leadership that has been widely acknowledged as a leadership theory. Although this recent form of leadership is generating a significant amount of conversation, many have not embraced its acceptance as an official form of leadership. Numerous scholars,

⁵⁰Neubert, Carlson, Roberts, Kacmar, and Chonko, "Regulatory Focus as a Mediator," 1222.

⁵¹van Dierendonck, "Servant Leadership," 58.

⁵²Spears, *Reflections on Leadership*, 113.

leaders and aspiring scholars question the validity of Servant Leadership.

Scholars van Dierendonck, Wong, Page, and Senjaya, are concerned that Servant Leadership lacks a formal definition and model to clearly state what it means to implement its principles.⁵³ Instead of there being a clear definition or a model, Greenleaf, proposes a list of attributes that a Servant Leader will possess or demonstrate to those under his/her leadership. This list of attributes once applied and documented per the Servant Leader and their followers is a good framework; however, specific definitions along with steps of implementation are needed to further the effectiveness and ability to teach the Servant Leadership method. In addition to the lack of definition and model, there is not enough empirical evidence to properly measure or test the effectiveness of Servant Leadership. "Servant leadership has come under some fire for remaining grounded in philosophical theory, and for lacking empirical substantiation."⁵⁴ Some Scholars call the theory "systematically undefined and lacking in empirical support," while Sendjaya and Sarros note that the "current literature is filled with anecdotal evidence" and that "empirical research is critically needed." Russell and Stone's effort to develop a rudimentary model of servant-leadership is an important step forward, but rigorous academic research on Servant Leadership remains "in its infancy."⁵⁵

⁵³van Dierendonck, "Servant Leadership," 1228. Sendjaya, Sarros, and Santora, "Defining and Measuring Servant Leadership," 2.

⁵⁴A.G. Stone, R.F. Russell, and K. Patterson, "Transformational Versus Servant Leadership: A Difference in Leader Focus." *Leadership and Organization Development Journal* 25, No. 3 (2004): 349-361.

⁵⁵Carol Smith, "Servant Leadership: The Leadership Theory of Robert Greenleaf," *Management Information Organization* (December 2005).

The newness of Servant Leadership is not its only criticism; many scholars believe that the characteristics that are upheld as the defining attributes of Servant Leadership are religious in nature. Scholars also critique the meaning of the word “servant” in juxtaposition to slave, thus associating a negative bias connotation in social status as well as gender. Also, the idea of anti-feminism is often accused due to language and the subservience that Servant Leadership promotes. This concept has historically been linked to the behavior expected of women. An anti-feministic voice is hard for those that have received unjust treatment due to this lens; however, further research may encourage those with that colored lens to open their perspective to the possibility that Servant Leadership does not promote inequality and injustice, but just the opposite. “Others criticize Servant Leadership from a social perspective, identifying it as either antifeminist or religious in nature.” ...Smith, Montagno, and Kuzmenko warn that “some authors have attempted to couch Servant Leadership in spiritual and moral terms.” Such concerns seem borne out by some of the academic literature, including Sendjaya and Sarros and McCormick. Other authors are careful to distinguish between religion and spirituality, but still express concern about Servant Leadership’s potential for conflicting with the spiritual orientations of individual followers.⁵⁶ Eicher-Catt concurs with the belief that Servant Leadership has a subversive anti-feminist message. Although SL appears to promote innocent values and is often culturally applauded for its potentially ethical and spiritual influence on organizational life, a closer examination reveals

⁵⁶Smith, “Servant Leadership.”

that it perpetuates a theology of leadership that upholds androcentric patriarchal norms. By reaching the “threshold of myth” (Barthes, *Mythologies*, 115) through its circulation as a discourse form, it reifies a gendered logic of organization (Acker 139-158) that serves political ends. SL insidiously perpetuates a long-standing masculine-feminine, master-slave political economy that, in the end, negates its so called revolutionary potential to advance genderless leadership.⁵⁷

The criticisms, entitled as myths by Eicher-Catt, of the biases of Servant Leadership extend beyond the notation of advancing the male/female patriarchal and includes the religious oppression of that same era.

“As mythical discourse, it promotes a theology of leadership that is insidiously religious, patriarchal, and oppressive while appearing to be neutral as a result of its spiritual connotations. I compare it to an ethical rhetoric (Lanigan, *Phenomenology*). We find that S-L is rhetorical discourse that is politically motivated to reproduce an androcentric, Judeo-Christian doctrine.”⁵⁸

The spiritual and/or religiosity associated with Servant Leadership derives from not only the attributes of Servant Leadership, but also due to some of Greenleaf’s writing regarding religious leadership, such as; “Seeker and Servant: Reflections on Religious Leadership.” While Greenleaf addressed religious leadership, he believed that his theory of Servant Leadership transitioned across cultural environments. He also promoted Servant-Leadership in business. Greenleaf himself was a long-standing employee and manager at AT&T. Many of his philosophies were formulated as he tried to determine effective leadership while

⁵⁷Deborah Eicher-Catt, “The Myth of Servant-Leadership: A Feminist Perspective,” 28 (March 2005): 1.

⁵⁸Eicher-Catt, “The Myth of Servant-Leadership.”

working at this company. Moreover, many of his illustrations in his writings are applying Servant Leadership examples from a business environment viewpoint; namely, AT &T.

Although Greenleaf promoted Servant Leadership as valuable in various industries, and conducted studies of his theories on Servant Leadership at AT&T, there are still researchers and scholars that do not believe that Servant Leadership can be effective in a competitive working environment, particularly, when an employee must be disciplined.

“Servant leadership is most interesting if it means that managers should literally serve, or be a servant to, their subordinates..... This idea is plausible in politics, clubs or associations where the leader is elected. Without question, this person must serve the electorate to avoid being voted out of office at the next election. In business, however, managers at all levels must serve the owners if they want to keep their jobs. They also need to serve customers. The harsh reality in business is that employees are a means to an end. Effective managers will, of course, do all they can to engage, motivate, consider and include employees but that does not amount to being their servant. The truth is that while managers fire employees who aren't performing, no servant can fire his master. Therefore, this sense of servant leadership is interesting but clearly false.”⁵⁹

This viewpoint, held by author McCrimmon, is valid and experiential, for many that have walked the halls of corporate America. Nonetheless, Greenleaf is not suggesting that one continue leading as it is done currently, or has been in the past. Treating individuals as a means to an end frequently occurs; however, Servant Leadership espouses the idea of effective leadership. Mistreating individuals, causes a person to feel unsafe, thus, their fundamental needs are not

⁵⁹Mitch McCrimmon, “Why Servant Leadership is a Bad Idea” (August 2012), http://www.management-issues.com/display_page.asp?section=opinion&id=6015.

provided. This, in turn, does not allow for individuals/employees to function at their optimum and reach self-actualization. Greenleaf realizes that the theory of Servant Leadership defies the status quo; hence, one of the necessary attributes of Servant Leadership is to become a Disturber.

This perspective is not in isolation. As research continues to grow on Servant Leadership, its application to business management is showing some positive outcomes. In Jim Collins study, “Good to Great Companies,” it was noted that the companies that were great employed level 4 and level 5 characteristics. It has been noted that many of these attributes are similar to those of Servant Leadership. “Consequently, there is a commonality between the servant leader and the leader operating at Level 5.”⁶⁰ The distinguishing difference between Level 4 and Level 5 are the focal point; Level 4 focuses on the company, while Level 5 leaders focus on the employee. Servant leaders do not have a particular affinity for the abstract corporation or organization; rather, they value the people who constitute the organization. This is not an emotional endeavor but rather an unconditional concern for the well-being of those who form the entity. This relational context is where the servant leader actually leads. This controversy of being able to lead, reprimand, and serve all at the same time is a criticism that has not yet been substantiated, due to the initial criticism of there not being enough empirical research to determine the actual effectiveness or ineffectiveness of Servant Leadership. As more studies are conducted on

⁶⁰K. Patterson, T. Redmer, and G. Stone, “Transformational Leaders to Servant Leaders versus Level 4 Leaders to Level 5 Leaders—The Move from Good to Great,” CFBA Annual Conference (October 2003).

Servant Leadership, there will be an increase of support and an increase of criticisms of Servant Leadership.

The Ethic of Strength

Making decisions that benefit the majority of the people involved is a trait that characterizes an ethical leader. “One of the most important traits an ethical manager should have is “strength,” which Greenleaf defines as “the ability to see enough choices of aims, to choose the right aim and to pursue that aim responsibly over a long period of time.”⁶¹ Applying ethics can be controversial for some leaders as means that the “means” inherently at times may superseded the “ends”. In other words, the actual process of decision-making is the consideration of others. Integrity is included in the conceptualization of the planning and decision-making process. Unfortunately, choices may, particularly early in an organization or a leader’s employment of these attributes, fail to yield the desired short-term goals. However, the strength of ethical leadership is its long-term success, determined by its ability to sustain the test of time and yield positive outcomes once employees and customer become followers. Employees trust the leader and the institution and enjoy their workplace because they feel safe, trusted, respected and valued. Customers remain faithful to the company because they believe that the company is giving them excellent products, and they stand behind their name.

“The word *ethics* comes from the Greek word *ethos*, meaning character or custom,” writes philosophy professor Robert C. Solomon. Ethics, morals, values

⁶¹Spears, *Reflections on Leadership*, 42.

and principles are often used interchangeably as synonyms. “Today we use the word *ethos* to refer to the distinguishing disposition, character, or attitude of a specific people, culture, or group (as in, for example, “the American ethos” or “the business ethos”). According to Solomon, the etymology of *ethics* suggests its basic concerns: (1) individual character, including what it means to be “a good person,” and (2) the social rules that govern and limit our conduct, especially the ultimate rules concerning right and wrong, which we call *morality*.⁶² Fairholm suggests that the key attribute of an ethical leader is to role model the behaviors they desire to see in their employees.

Koestenbaum agrees with Fairholm on what it means to be an effective leader. “Ethics in leadership means mentoring. Rather than developing people for the sake of jobs, it is wiser to develop jobs for the sake of people. The statement may seem excessive, for companies must make a profit, but profit comes when people find meaning in their work.”⁶³ This again is a long-term application of leadership. Developing and helping others to grow requires time, energy, and resources; hence, this is an investment in people, which may indeed require some short-term financial losses or lesser gains; however, the investment in the growth of the people will pay off financially and culturally as the individuals increase in knowledge, expertise and Self-actualization. Once others embrace the role modeling of mentorship, this will increase the viability of the organization. The culture of the institution will be enhanced and transformed to a workplace

⁶²William H. Shaw and Vincent E. Barry, *Moral Issues in Business* (Belmont: Wadsworth, 1995), 28.

⁶³Peter Koestenbaum, *Leadership: The Inner Side of Greatness: Philosophy for Leaders* (San Francisco: Jossey-Bass, 1991), 160.

that stimulates growth and encourages helpfulness. Teams that consider morality in the decision-making and communications are authentic, thus others are more likely to become servants as well.

Greenleaf says the following about mentoring: Mentoring means that a leader is a teacher. A leader's obligation is to develop the people for whom he or she is responsible--to help them become more marketable, more qualified professionals, to further their careers, to help them feel better about themselves, to equip them to confront the toughest vicissitudes of life. Mentors are like loving parents who feel fully responsible for developing the independence of their children. This kind of teaching is based on a high degree of loyalty and commitment to the individual employee and on the recognition that human beings are not expendable. Employees can also be expected to adopt a similar attitude of dedication to the organizations for which they work.⁶⁴ When the leaders appropriately apply ethics, it is infused into the organization.

The deepest tactic of the dominant leadership strategy of ethics is principle, the integrity of your value system. Ethics means that your organization is differentiated by values. It is your serious commitment to them that makes you and your organization strong. You and your organization need to have ideas, a sense of destiny, to know the value of greatness. It is their undeviating commitment to values that makes companies great.⁶⁵ In other words stating that one should be ethical in their behavior is a matter of culture, customs, era and

⁶⁴Koestenbaum, *Leadership*, 161.

⁶⁵Koestenbaum, *Leadership*, 169.

perspective. Ethical behavior, even within the Judeo-Christian culture, has transformed and changed as the times have changed. One can simply reference the First and Second Testaments and one will note what many have deemed as inconsistencies of expectations of laws, and the word of G-d. However, these aren't necessarily incongruous teachings. Scripture as well as ethics are based on the traditions and norms of that society, and also the age or time period. Hence, ethics and morality are also dependent upon the epoch and the mores. For example; consider the new openness and acceptance of alternative life styles and/or same sex relationships. Twenty years ago this was considered unethical behavior by the masses and certainly by the Christian church. A similar argument can be said about inclusion and diversity. Hence, what is deemed appropriate and ethical evolves as the world evolves. Moreover, Greenleaf's purpose in choosing characteristics such as listening, empathy, and growth of people to define Servant Leadership, indicates that these are principles whereby one can hang his/her beliefs. Principles such as these do not change; they are similar to the universal laws of the world; they are applicable across culture, customs, and generations. Additionally, these principles can be cultivated, practiced, and learned; thus, allowing individuals to grow and become a Servant Leader.

Developing organizations to "greatness" is clearly the desire of those who are responsible, i.e., in charge of the company's success. It is the uniqueness of Servant Leadership which transmits this feeling of obligation to all employees. In fact, Greenleaf did not define ethics as he said this was an oversimplification.

“Rather than outlining a standard code of ethics, something Greenleaf viewed as too simplistic, he presented traits managers should possess in order to approach ethical behavior. He did this because he saw the Judeo-Christian ethic that dominates our culture as being continually enlarged by new knowledge and by cross-cultural ideas. Any step-by-step codes were useless.”⁶⁶ Spears furthers this idea by arguing that Greenleaf’s suggestions are not the typical step-by-step processes to which most businesspeople are accustomed. His guiding points were integrally related to his view that one should be a “seeker” throughout one’s life. He distinguished two types of seekers: those who “seek to find” and those who “seek to seek.” For Greenleaf, a seeker should follow the latter course—be joyful in searching and opening new vistas; hope to grow. A seeker must not have a goal, but be consumed with the search. If the seeker fails to follow this course, he or she will not be “free, spontaneous limitless.” So, too should managers “develop the point of view and habit of research” and “become interested in the search for the sake of the search; not because the objects of the search are expected to add up to something.”⁶⁷

Transformational Leadership

Transformational Leadership became known as a theoretical model based on the book, *Leadership*, by James McGregor Burns.

“Burns (1978) contrasts *transforming leadership* with the traditional forms of transactional leadership. Instead of motivating by appealing to Maslow’s (1943) lower level needs (food, shelter, safety, and affiliation),

⁶⁶Spears, *Reflections on Leadership*, 41.

⁶⁷Spears, *Reflections on Leadership*, 41.

transformational leaders focus on the higher levels of followers' needs (esteem, self-fulfillment, and self-actualization)."⁶⁸

The Transformational Leadership concept was created to help leaders understand that it was their role to revamp an organization by improving the character and work ethic of the people within the institution. Desiring to improve the workplace is a good start to transforming; however, it is only a beginning. Role modeling ethics has the strong potential to enhance the leader's ability to gain trust; however, it does not nurture individuals into ethical behavior. There is not a guide; and due to the variances of employee backgrounds as well as the era, the interpretation of ethical behavior is inconsistent. "In theory, a transformational leader has the goal of raising the level of morality of her followers and the organization, creating a more moral climate, fostering independent action, and serving the greater good."⁶⁹ The distinction of Transformational Leadership was to add an emphasis of morality to the workplace; it was not necessarily designed to thwart the former leadership theory, transactional leadership.

"This new leadership does not replace the conceptions of leadership as exchanges of reinforcements by the leader that are contingent on followers' performance. Rather, the new leadership adds the role of the transformational leader in enlarging and elevating followers' motivation, understanding, maturity, and sense of self-worth. Graen and Uhl-Bien (1991) found that although leader-member exchange may begin with a simple transactional relationship, for effectiveness, it needs to become transformational."⁷⁰

⁶⁸ J. Thomas Whetstone, "Personalism and Moral Leadership: The Servant Leader with a Transforming Vision," *Business Ethics: A European Review* 11, no. 4 (January 2002): 387.

⁶⁹ Whetstone, "Personalism and Moral Leadership," 387.

⁷⁰ T.A. Judge and J.E. Bono, "Five-Factor Model of Personality and Transformational Leadership," *The Journal of Applied Psychology* 85, no. 5 (2000): 751-65.

Transformational Leadership was influenced by the changes in the work environment. “Knowledge work will dominate the 21st century. It requires more envisioning, enabling, and empowering leadership, all of which are central to transformational leadership as defined by Kouzes and Posner. The leadership must go beyond the transactional reward–punishment exchange relationship.”⁷¹ Kouzes and Posner are on the correct path to a more effective style of leadership. Reward-punishment is a fundamental level for motivating individuals and teams; however, it does not change the internal character of heart that is necessary for transformation.

The workplace was shifting from an individualistic cubical set up, to a team approach to management. “The transactional–transformational leadership paradigm can be extended to describe teams and group effects as well as how whole organizations differ.”⁷²

Transformational Leadership is the theoretical model that least aligns with the precepts of Servant Leadership because of the primary fact that the leader’s focus is not on the individuals, but on the company. Therefore, when tough decisions need to be made, the leader’s alliance aligns with the bottom line, the company. Although sharing some conceptual similarities with transformational, consideration, and ethical leadership behavior, servant leadership behavior is

⁷¹Kouzes and Posner, *The Leadership Challenge*, 17.

⁷²Bernard M. Bass and Bruce J. Avolio, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks: Sage Publications, 1994), 143.

distinct in being more focused on promoting the interests of others, particularly employees and the community.⁷³

“Transformational leadership as first discussed in a more political context by Burns (1978) and later brought to the organizational context by Bass (1985) is defined as a leadership style with explicit attention to the development of followers through individualized consideration, intellectual stimulation, and supportive behavior. These elements are quite comparable and complementary to definitions of servant leadership. However, there is also the charismatic side of transformational leadership, idealized influence, which raises the question for whom or for what do followers grow? This is exactly where servant leadership and transformational leadership differ. The primary allegiance of transformational leaders is the organization (Graham, 1991).”⁷⁴

The question of whom the leader considers first and is loyal is the greatest distinction between servant and transformational leadership.

“Recently, Parolini et al. (2009) confirmed that when comparing them to transformational leaders, servant leaders are perceived as more focused on the needs of the individual; their allegiance lies more with the individual than with the organization; quite contrary to transformational leaders.”⁷⁵

Putting the emphasis on the organization versus the individuals who comprise the organization is a significant difference of Servant Leadership, regardless of the characteristics ascribed to Transformational Leadership.

“Given the ideal of service in servant leadership, the largest difference between these two leadership theories is that servant leadership focuses on humility, authenticity, and interpersonal acceptance, none of which are an explicit element of transformational leadership. More specifically, transformational leaders focus on organizational objectives; they inspire their followers to higher performance for the sake of the organization. Servant-leaders focus more on concern for their followers by creating conditions that enhance followers’ well-being and functioning; and thereby

⁷³Bass and Avolio, *Improving Organizational Effectiveness*, 143.

⁷⁴van Dierendonck, "Servant Leadership," 1235.

⁷⁵Dirk van Dierendonck and IngeNuijten, "The Servant Leadership Survey: Development and Validation of a Multidimensional Measure," *Journal of Business and Psychology* 26, no. 3 (January 2011): 250.

facilitate the realization of a shared vision; servant-leaders trust followers to do what is necessary for the organization (Stone et al., 2004).⁷⁶

The dissimilarity of the leader's intentions or purpose for their actions is the primary basis of variance in transformational leadership to servant-leadership. This difference may seem fundamental, however, who the leader serves, cares for, and deems they are enhancing is a significant distinction of these two models. Moreover, the ability to transform an institution without transforming the parts/individuals that make up the organization is an oxymoron. The institution is the people of which it is composed. If the objective is not to transform those within, then not much else matters; trust will not be generated. The motivation of the leader is the central focus; and in order to obtain the loyalty of followers, the followers must perceive that the leader's intentions are not self-centered. If this is the belief of the employees, the leader will not be able to develop a following.

"Indeed, transformational leadership can lead to the reality, or at least the suspicion, of manipulation, of the leader using his followers for his own purposes rather than respecting them as worthy ends. Motivations are difficult to discern, but transformational leadership proponents Gary Becker and Richard Posner of the Chicago School subscribe to the presupposition that the world is driven by self-interested economic rationality."⁷⁷

The focus on the bottom line has been the American way; however, as the data continues to be generated, the world sees the economic gap: less than five percent of Americans possess more than ninety percent of the wealth. While it may be true that money and personal gain have been a driving factor of our economic system due to capitalism; particularly in the twentieth and first half of

⁷⁶van Dierendonck, "Servant Leadership," 1235.

⁷⁷Whetstone, "Personalism and Moral Leadership," 387.

the twenty-first century, there is a new generation, a populace of the 99 percent who say enough is enough.

Times are changing and so are our views on leadership behavior. In light of the current demand for more ethical, people-centered management, leadership inspired by the ideas from servant leadership theory may very well be what organizations need. Concern about the society we live in has increasingly become a matter of company policy. It may be that paying attention to all stakeholders is the key to long-term profits. At present, innovation and employee well-being are given high priority; therefore, leadership that is rooted in ethical and caring behavior becomes of great importance. In this relatively new field of positive organizational behavior, leadership recently has been suggested as a key factor for engaged employees and flourishing organizations.⁷⁸ During the past few years, leadership studies have clearly moved away from a strong focus on, transformational leadership toward a stronger emphasis on a shared, relational, and global perspective where specifically, the interaction between leader and follower are key elements.⁷⁹ Servant Leadership is the answer customers, employees, organization, and corporations are seeking because it changes the character of the heart; it is formulated on unchanging principles which can be learned through practice, thus, it has a greater potential to alter the behavior of the leader, the follower, and the institution, than transformational leadership.

⁷⁸Luthans; Macik-Frey, Quick, & 1228 Corresponding author: Dirk van Dierendonck, Rotterdam School of Management, Erasmus University, Burgemeester Oudlaan 50, 3062 Rotterdam, The Netherlands Cooper, 2009.

⁷⁹van Dierendonck, "Servant Leadership," 1229.

Authentic Leadership

Authentic Leadership (AL) is similar to Servant-Leadership in that the intent of the leader is deemed to be genuine, and it embraces the characteristics of self-awareness, morality, and relationships.

“The AL construct comprises four dimensions: (1) *Self-awareness* is the degree to which the leader demonstrates an understanding of how (s)he derives and makes sense of the world and is aware of his or her strengths, limitations, how others see him or her, and how (s)he impacts others (Kernis, 2003; Walumbwa et al., 2008); (2) *Balanced processing* is the degree to which the leader shows that (s)he objectively analyzes the relevant data before coming to a decision and solicits views that challenge deeply held positions (Gardner et al., 2005; Walumbwa et al., 2008); (3) *Internalized moral perspective* refers to the degree to which the leader sets a high standard for moral and ethical conduct, guides actions by internal moral standards and values (versus group, organizational, and societal pressures), and expresses decision making and behavior that are consistent with such internalized values (Avolio & Gardner, 2005; et al., 2005; Walumbwa et al., 2008); (4) *Relational transparency* is the degree to which the leader presents his/her authentic self (as opposed to a false or distorted self) to others, openly shares information, and expresses his/her true thoughts and feelings, reinforcing a level of openness with others that provides them with an opportunity to be forthcoming with their ideas, challenges, and opinions.”⁸⁰

These four characteristics: self-awareness, balancing or conceptualization (as known in the SL model), vision and service, as well as relationship through community are also key components of the servant-leadership framework. However, the focus or intent of which these characteristics are implemented varies from authentic to Servant Leadership.

Looking at the four attributes of authentic leadership, the primary emphasis is on self-awareness. “Our values identify the type of person we want

⁸⁰A. Rego, F. Sousa, C. Marques, and M.P.E. Cunha, “Authentic Leadership Promoting Employees' Psychological Capital and Creativity,” *Journal of Business Research* 65, no. 3 (March 2012): 430.

to be. To be authentic, it is necessary for a leader to know his or her values, ground his or her decision-making and actions in these values, and clearly communicate them to his or her followers to create clear expectations of what is important to him or her.”⁸¹ The greatest difference between authentic leadership and servant leadership is that servant leadership is focused on those they serve, while authentic leadership is focused on the leader.

Authors George, Sims, McLean and Mayer contend that in order to claim oneself a practitioner of authentic leadership, one has gone through some trials before genuinely making this assertion. The authentic leader philosophy is again heading down the correct path of grounding their decisions based upon values and communicating those to their subordinates. The distinction once more lies in whom the leader is prioritizing in the decision-making process. The Servant Leader would seek bottom up involvement and heed the input of his/her followers. Next, the team would ascertain core values, mission and goals. Author Eriksen suggests that the values, mission, and goals are established by the leader and then dictated to the team; a significant difference in leadership.

“The values that form the basis for authentic leadership are derived from your beliefs and convictions, but you will not know what your true values are until they are tested under pressure...Leadership principles are values translated into action. Having a solid base of values and testing them under fire enables you to develop the principles you will use in leading.”⁸²

The evidence of one’s leadership style is indeed not affirmed until one has weathered the resistance of others, as well as the trials and tribulations that

⁸¹Matthew Eriksen, "Authentic Leadership," *Journal of Management Education* 33, no. 6 (January 2009): 756.

⁸²George, Sims, McLean, and Mayer, "Discovering Your Authentic Leadership," 134-135.

come along with leadership. Anyone can claim to be an Authentic or Servant Leader; however, the actual implementation of those beliefs and values can only be truly assessed when under pressure. Then and only then will those that follow embrace the leaders philosophy of leadership; whether that be Authentic, Transformational, Moral or Servant Leadership. Greenleaf asserts that actually, in order for one to assert himself as a servant leader, one would need to have developed imitators of the servant leadership ideal; that is, their followers would also become stewards and servants.

“George writes that authentic leaders have a deep sense of purpose for their leadership. Their activities always reflect their core values. They see themselves as stewards and servants, and lead with their hearts as well as their heads, while also building enduring organizations.”⁸³ This precept of leaders viewing themselves as stewards and servants aligns with servant leadership, except that the contention with servant leadership is that your “followers” see you as a steward and servant, as opposed to how you see yourself. Moreover, a Servant Leader would not be considered a Servant Leader, according to Greenleaf, until the leader passed the ‘best test theory’: do those that follow become servants themselves? Authors Ladkin and Taylor echo this sentiment:

There seems to be an underlying assumption informing much of the authentic leadership literature that knowing one's ‘true self’ and behaving from that self-referential place will automatically be communicated to followers who will experience the leader as authentic. However, as Fields (2007) writes, ‘it is not clear from authentic leadership theory how deeply self-referent aspects of a leader's self (authenticity) and the leader's underlying moral values (integrity) become apparent to followers’ (p. 196).

⁸³K. Kerfoot, "Authentic Leadership," *Nursing Economics* 24, no. 2 (January 2006): 116.

Pittinsky and Tyson (2005) echo this, suggesting that interior states are not always readily apparent to observers, yet, 'on a practical level, followers' perceptions of the authenticity of a leader are as important to consider as are the actual thoughts and actions of the leader being perceived' (p. 254).⁸⁴

The contention that people will innately know that a leader is acting out of authenticity and that there will be an intrinsic transmission of others desiring to mimic the leader is a huge assumption that is difficult to substantiate within this theoretical model. Realistically, it is difficult to assess and know an individual's motivations and intentions. This must be communicated in a tangible way, action and deed. One's words alone in this endeavor may not prove sufficient to gain the loyalty of followers.

In further comparison of authentic leadership with servant leadership, there are additional parallels; however, there are also distinctions that separate the two theories of leadership at a rudimentary level. van Dierendonck suggests that only two characteristics of servant leadership are evident in authentic leadership.

"With respect to humility, only the willingness to learn can be found in authentic leadership too; the willingness to stand back and give room to others is missing. Moreover, none of the other four servant leadership characteristics are explicitly positioned or measured as belonging to the core of authentic leadership. Therefore, there is also a possibility that a leader works authentically from agency theory to increase shareholder value, believing that it is the moral obligation of a manager. This puts limits to authentic leadership as a core theory for positive leadership. Working from a stewardship perspective, taking into account all stakeholders is, however, an explicit element of servant leadership theory."⁸⁵

⁸⁴Donna Ladkin and Steven S. Taylor, "Enacting the 'True Self': Towards a Theory of Embodied Authentic Leadership," *The Leadership Quarterly* 21, no. 1 (February 2010): 65.

⁸⁵van Dierendonck, "Servant Leadership," 1235.

The idea of people first and serving other's needs as a priority continues to be the distinctive mark of a Servant Leader.

Moral Leadership

James MacGregor Burns, one of the frontrunners of leadership theory, deals with the precept of morality in leadership.⁸⁶ The coining of the terminology "Moral Leadership" had not yet occurred as Burns evaluated how morality is developed in children as well as in the supervisor to subordinate interchange.

Leaders and followers are locked into relationships that are closed influenced by particular local, parochial, regional and cultural forces. In the progression of both leaders and followers through stages of needs, values, and morality, leaders find a broadening and deepening base from which they can reach out to widening social collectivities to establish and embrace "higher" values and principles. This broader, more principled kind of leadership—the kind of leadership that tends to be visible, formal, and legitimate—is usually expressed at the higher stages of moral development.⁸⁷

This quote is part of Burns' discourse that is intended to tap into a precept that is a part of Transactional Leadership. It contended that this precept of 'morality' commanded a greater emphasis and importance, which occurred in following years, but preceded the actual theory of "Moral Leadership."

As far as this researcher can assess, Thomas J. Sergiovanni is the scholar that is accredited for the new leadership style, Moral Leadership. "Moral Leadership," by Sergiovanni, is the book whereby this project came into fruition. Sergioanni's five sources of authority are most often referenced from his work, Moral Leadership. However, I was intrigued by the concluding pages of his work;

⁸⁶Burns, *Leadership*.

⁸⁷Burns, *Leadership*, 429.

entitled “Leadership as Stewardship: Who’s Serving Who?”⁸⁸ Within these pages, Sergiovanni recognizes a servant leader, Madeline Cartwright, and affirms Robert Greenleaf as the contributor to the beginnings of moral authority. He states, “A new moral principal is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader.”⁸⁹ It is the combination of these two precepts, moral authority and servant hood that are the underpinnings of the theory of Servant-Leadership. Moreover, the question, “Who is serving Who?” is what distinguishes these two styles of leadership. Furthermore, the precept that the leader is not genuinely a leader until those that follow willing designate the leader as “their” leader seems fundamental in ideology. This notion is a part of the theories of Moral and Servant Leadership. However, this is not generally the system of leadership selection, particularly in education. The process of hiring an administrator rarely involves bottom up involvement; hence, those that the administrator will be leading may not have any participation in determining who is appointed their leader. As such, these designated leaders, now have authority over individuals who did not have a voice. Nonetheless, the administrator operating as a Moral and/or Servant Leader now has the power to evaluate the staff, which often presents followers with a pretense in followership. It is not until the leader is able to gain the buy-in and allegiance of the staff that the

⁸⁸Sergiovanni, *Moral Leadership*, 119-140.

⁸⁹Greenleaf, *The Servant as Leader*, 4.

administrator actually develops into the “true” leader in the eyes of those that they lead. Therefore, it needs to be a necessary objective of an administrator/leader, to make decisions that will gain the devotion of those they lead, in order to follow the philosophy of Moral or Servant Leadership.

Moral Authority is the position that a leader takes when making decisions, implementing policies, and interacting with colleagues and employees. A leader operating under the tenets of Moral Authority will include staff and colleagues in the development of the vision; will create a system of shared beliefs, values and commitments; and within that system, lead the community to a covenantal agreement which will be foremost implemented by the leader through role modeling. The role of modeling by the leader, serving the community alongside those underneath his/her authority will be the catalyst of motivating staff and arousing in them the desire and obligation to embrace and carry out the covenant agreement.⁹⁰ Moral Leadership parallels the principles of Servant Leadership in Goal/Vision, Initiative, Stewardship, Building Community, Commitment to growth of people, Empathy, Power & Authority, and as a Disturber. Both sources of leadership embrace the ideology that all stakeholders should share the goals and visions of the community. And it is the sharing of these same objectives that creates unity of purpose and motivation. “The staff is not working harder and longer hours because I’m a charismatic leader, or because I’m using a carrot to reward or a stick to punish. These people are working toward realizing a goal that they believe in, and their internal motivation takes much of the burden of

⁹⁰Sergiovanni, *Moral Leadership*.

motivation and management off me.”⁹¹ Servant and Moral leadership parallel in the idea of initiative. “Moral Leadership: An Overview,” by Al Gini, articulates the precept that a Moral Leader will be the initiator of change. “Leadership is not about maintaining the status quo; it is about initiating change in an organization. Simply sustaining the status quo is equivalent to institutional stigmatism.”⁹² Moral Leadership per Sergiovanni, defines initiative as the leader being a role model in applying the values and covenant through stewardship. In other words, the leader is the first person to step up and do whatever needs to occur to get the job done.⁹³ Within the idea of doing whatever it takes to get the job done is a demeanor of stewardship. Stewardship says that you are willing to participate in the community at all levels if a need arises that is unmet. In other words, the leader will satisfy the needs of the community over their own personal needs.

“The ‘leader of leaders’ and servant leadership styles bring stewardship responsibilities to the heart of the administrator’s role. When this happens, the rights and prerogatives inherent in the administrator’s position move to the periphery, and attention is focused on duties and responsibilities—to others as persons and, more important, to the school itself.”⁹⁴

Moral Leadership also suggests that the covenant creates a commitment to the people’s professional and emotional development, which is demonstrated by growth through interaction. Michael Fullan addresses this concept of personal growth in his work, “Leading in a Culture of Change. In chapter two of this work, “Moral Purpose,” Fullan states, “At the loftiest level, moral purpose is about how

⁹¹Sergiovanni, *Moral Leadership*, 51.

⁹²Al Gini, “Moral Leadership: An Overview,” *Journal of Business Ethics* 16, no. 3 (February 1997): 326.

⁹³Sergiovanni, *Moral Leadership*, 121.

⁹⁴Sergiovanni, *Moral Leadership*, 139.

humans evolve over time, especially in relation to how they relate to each other.”⁹⁵ The growth and evolution of staff to become stewards and servant leaders themselves is a key component of both moral and servant-leadership. This is also the significant factor in a school’s success: student achievement. When the teaching staff and faculty “own” the vision and have a common purpose, the school is well on its way to accomplishing their goals. Without ownership and accountability, it is virtually impossible to make progress in an institution of learning. This requires the majority of the stakeholders to share the responsibility, and that is done only when the community takes on the responsibility and ownership for the growth of each other and the growth of the students. This growth is generally exhibited through the building of community, which Sergiovanni expresses as collegiality, and Fullan explicitly uses the term relationship.

Collegiality has benefits beyond improving the workplace and contributing to learning. Understood as a form of professional virtue, collegiality is another powerful substitute for leadership. The more this virtue becomes established in a school, the more natural connections among people become and the more they become self-managed and self-led, so that direct leadership from the principal becomes less necessary.⁹⁶

“If Moral Purpose is job one, relationships are job two, as you can’t get anywhere without them. In the past, if you asked someone in a successful enterprise what caused the success, the answer was “It’s the people.” But that’s only partially

⁹⁵Michael Fullan, *The Moral Imperative of School Leadership* (Thousand Oaks: Corwin Press, 2003), 14.

⁹⁶Sergiovanni, *Moral Leadership*, 86.

true: it is actually the *relationships* that make the difference.”⁹⁷ In other words, it does take the masses to realize the vision; but it is not simply the majority working, it is the people working collaboratively as a team with the same vision, the same goal, supporting and assisting one another, that is bonding in relationship functioning as a community.

Creating community and fostering maturity is in fact done through interconnections of relationship, however, this growth is expressed by the leader in terms of how the leader responds to the community members during times of need.

“The principle of justice is expressed as equal treatment of and respect for the integrity of individuals. Accepting this principle means that every parent, teacher, student, administrator, and other members of the school community must be treated with the same equality, dignity and fair play. The principle of beneficence is expressed as concern for the welfare of the school as a community.”⁹⁸

A moral leader has the power and the authority to cause harm and to control others but chooses not to dominate but to help others by allowing them autonomy and empowering them. “Power can be understood in two ways--power *over*, and as power *to*.... Power *over* emphasizes controlling what people do, and when they do it, and how they do it. Power *to* views power as a source of energy for achieving shared goals and purposes.”⁹⁹ This choice is not a passive act, but a virtuous obligation made by the leader to those they serve, to themselves and to the covenant. “The central issue of power in leadership is not

⁹⁷Fullan, *The Moral Imperative of School Leadership*, 51.

⁹⁸Sergiovanni, *Moral Leadership*, 106.

⁹⁹Sergiovanni, *Moral Leadership*, 133.

will it be used; but, rather, will it be used wisely and well? In the best of all possible worlds' scenarios, those who seek power should seek it out of a sense of stewardship and not for the purposes of personal aggrandizement and career advancement."¹⁰⁰ Assuring the perception of the proper use of authority is a common attribute of both Moral and Servant Leadership that has the greatest potential of gaining and/or losing followers. If employees perceive that the leader is improperly using their authority for selfish gain, this single act will destroy the leaders credibility and morality. This will also prohibit any chance of the subordinates "choosing" the leader and becoming faithful in their allegiance to the leader.

Sergiovanni speaks specifically of Moral Leadership; however, the idea of 'morality' in leadership is intertwined in scholarship of leadership. Morality is expressed as a necessary aspect of leadership by an array of authors in various languages, such as; values, ethics, virtues, principles, honesty, and integrity. The actual vocabulary of the given scholar may change, but the meaning and intended characteristic desired for a leader corresponds to the leader having moral fiber. "Honesty is absolutely essential to leadership. If people are going to follow someone willingly, whether into battle or into the boardroom, they first want to assure themselves that the person is worthy of their trust. They want to know that the would-be leader is truthful and ethical."¹⁰¹ The authors, James Kouzes and Barry Posner continue in their leadership research and expound upon it in a

¹⁰⁰Gini, "Moral Leadership," 325.

¹⁰¹Kouzes and Posner, *Credibility*, 14.

later publication, “The Leadership Challenge,” which identifies five consistent behaviors of outstanding leadership: “Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, Encourage the Heart.”¹⁰² Each of these qualities outlined in the work of Kouzes and Posner align with the precepts set forth in Moral Leadership. According to Kouzes and Posner, modeling the way means to be a living and verbal example of values. These values need to be embraced by the community and articulated within the vision, which will most likely go up against the “status quo.”¹⁰³ Changing the traditional way of doing things will also mean providing avenues for others to be empowered so that they can act upon their own will and their voice will be heard. These four actions correspond to Moral Leadership; when put into play, they will enable the fifth behavior, an essential, according to Moral Leadership, cultivating the heart. Nurturing the spirit is also a corresponding theme of Moral and Servant Leadership. Greenleaf expressed that Servant Leadership is an internal character of heart.

Scholar Michael Fullan also echoes this sentiment that the heart of the matter is the moral purpose for improving schools.¹⁰⁴ Purpose must be embedded in morality in order for an organization to be successful and thrive according to Sergiovanni, “institutions are more successful enterprises because they maintain integrity and character by being *unique in their purposes*,

¹⁰²Kouzes and Posner, *The Leadership Challenge*, 14.

¹⁰³Kouzes and Posner, *The Leadership Challenge*, 17.

¹⁰⁴Fullan, *The Moral Imperative of School Leadership*.

structures and ways of doing things.”¹⁰⁵ Purposing is a key concept in the theory of Moral Leadership. It is the driving force whereby ideas are articulated, decisions are made, and values are acted upon. “Moral purpose is about both ends and means. In education, an important end is to make a difference in the lives of students. But the means of getting to that end are also crucial. If you don’t treat others (for example, teachers) well and fairly, you will be a leader without followers.”¹⁰⁶ Ultimately, purpose is the reason that we do what we do and it establishes a leader and the organizations integrity.¹⁰⁷

Spiritual Leadership

Spiritual Leadership is a relatively new theory of leadership, with the majority of its research and writings occurring within the new millennium. This new form of leadership derived such a large interest that *The Leadership Quarterly* had a call for papers to have a special issue on Spiritual Leadership.¹⁰⁸ The term “spiritual” has different connotations; such as, being religious, or one’s personal experience. However, while religious precepts seem to intertwine within the ideas of Spiritual Leadership, religion is not part of Spiritual Leadership, nor is religious dogma or denominational creeds.

“The term 'secular spirituality', as it is used here, probably appears to be something of an oxymoron in that the secular cannot, strictly speaking, be spiritual in nature. Nevertheless it has become something of shorthand for

¹⁰⁵Thomas J. Sergiovanni, *Leadership for the Schoolhouse: How Is It Different? Why Is It Important?* (San Francisco: Jossey-Bass Publishers, 1996), 44.

¹⁰⁶Fullan, *The Moral Imperative of School Leadership*, 13.

¹⁰⁷Gini, "Moral Leadership."

¹⁰⁸"The Leadership Quarterly Special Issue on Spiritual Leadership," *The Leadership Quarterly* 14, no. 2 (April 2003): 259-260.

non-denominational faith or non-partisan spirituality, considered more appropriate within secular educational contexts."¹⁰⁹

Spirituality in this context is a personal endeavor that is not linked with any formal religious organization.¹¹⁰ It is these beliefs and values that define spirituality as a personal experience and as a leadership model. It is plausible to be spiritual without being religious. Being spiritual derives out of the belief of implementing the universal laws; the most notable and fundamental to all and any religions of a universal magnitude is treating people the way you want to be treated. Being spiritual is a way to acknowledge that there is a greater being than oneself, without attributing any particular name to that greater being and without stipulating any specific doctrine.

Spirituality is perceived in the way people seek, find, create, use and expand personal meaning in the context of the entire universe. Spirituality involves the integration of three dimensions—knowledge base and belief systems, interior life and inner self, and exterior life and institutional activity. These three domains overlap and interact with each other. They form the individuals' own life experiences and influence the world at large. Extending this concept of personal meaning to the workplace, spirituality is being part of a larger community, having work that has meaning and is purposeful as well as consistent with the spirit, and being able to work in an integrated fashion.¹¹¹

Spiritual Leadership has been received as a legitimate leadership style in the American workforce. Leaders of businesses that are profit or not-for-profits, branches of the military, major corporations, and schools have all been cited as applying the precepts of Spiritual Leadership as their form of leadership. This

¹⁰⁹ Joanna Crossman, "Secular Spiritual Development in Education from International and Global Perspectives," *Oxford Review of Education* 29, no. 4 (December 2003): 505.

¹¹⁰ Crossman, "Secular Spiritual Development," 504.

¹¹¹ V.R. Krishnan, "The Impact of Transformational Leadership on Followers' Duty Orientation and Spirituality," *Journal of Human Values* 14, no. 1 (January 2008): 13.

language is ecumenical in nature; is language that can be applied to all religions, as it does not allow for religious precepts to be incorporated into the workplace, thus excluding anyone or elevating any particular belief system.

Spiritual Leadership is also the leadership style that is most aligned with Servant-Leadership; the style of leadership that is this project's framework and focus. Spiritual Leadership parallels the characteristics of Servant Leadership in Calling, Goals & Vision, Building Community, Awareness, Empathy, Healing, Stewardship, Listening & Understanding, Serve others first, Commitment to growth of people, and Withdrawal. The actual language may vary between Spiritual and Servant Leadership. However, the foundations of the two leadership theories are aligned in intent. The objective of both Spiritual and Servant Leadership is to affect the conduct and demeanor of the managers and the employees so that they have a naturally positive response to their daily work and work environment. Calling is one of the basic premises of Spiritual Leadership.

“The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual survival through calling and membership, to create vision and value congruence across the individual, empowered team, and organizational levels and, ultimately, to foster higher levels of organizational commitment and productivity.”¹¹²

The idea of “Calling” communicates that an individual believes that what they are doing is what they were designed by the ‘universe’ to do. It is their purpose or reason for being here on planet earth. When an individual believes that they are

¹¹²Louis W. Fry, Steve Vitucci, and Marie Cedillo, “Spiritual Leadership and Army Transformation: Theory, Measurement, and Establishing a Baseline,” *The Leadership Quarterly* 16, no. 5 (October 2005): 836-837.

fulfilling their personal purpose through their work, it is easier to get them to buy into the vision and goals of the organization to which they have been called.

“Vision allows people to see themselves in a new way because they see their lives connected differently. They are part of a world-changing enterprise in some way, and their relationships with others and the actions they undertake contribute to a future they cannot realize themselves.”¹¹³

Creating a shared objective that unifies staff so that they are working for a common purpose is another parallel of Spiritual Leadership to Servant-Leadership.

Vision leads to unity. The leader serves this unity by drawing together people and ideas around the vision. In articulating the vision, the leader shows the connections between cherished beliefs, reasoned ideas and plans and actions taken to further the vision. In calling people to follow the vision, the leader creates the opportunity for bonds to form between individuals seeking a better life. This kind of coherence is the fruit of effective leadership.¹¹⁴

Establishing an environment of unity is the predecessor of building community.

“We must foster community and continue to bring it to the forefront if partnership-as-leadership is to work. Partnerships require strong individuals and strong sense of connectedness. Partnerships require that we know ourselves and be willing to fully use the self; they also require that we foster and fully use community. It cannot be either-or, it must be both-and.”¹¹⁵

Being aware of one’s self and one’s environment is what Greenleaf says is an essential quality of a leader. A leader cannot be effective if they are not aware how others perceive them, or if they are not alert to what others are

¹¹³Roger A. Statnick, "Elements of Spiritual Leadership," *Human Development* 25, no. 4 (January 2004): 15.

¹¹⁴Statnick, "Elements of Spiritual Leadership," 15.

¹¹⁵Russ S. Moxley, *Leadership and Spirit: Breathing New Vitality and Energy into Individuals and Organizations* (San Francisco: Jossey-Bass Publishers, 2000), 182.

projecting. The idea of awareness is also articulated in the precepts of Spiritual Leadership. “Our spirituality is a source guide for persona values and for the meaning we give to life. It is a way of understanding our own world, an inner awareness. It is a means of integration of the self and the world.”¹¹⁶

Spirituality is another word for personal awareness. It is the acceptance of universal values which individuals believe and practice to guide their everyday actions and by which they judge their own actions. Spirituality in the corporation refers to the inner values of the leader and the followers—the mature principles, qualities and influences that we implicitly exhibit in our behavior and interactions with other people.¹¹⁷

One of the greatest interactions that a leader must develop is the ability to listen. Listening is a skill that the general population has not refined, but it is necessary for effective leadership. The capacity to listen requires a demeanor of caring for others, as well as a high degree of insight into one’s own biases. Listening, means that one hears not only with their ears and head, but also with their heart; which, in turn, will open the hearer up to other people’s viewpoints, thus, decreasing their own prejudices.

Listening can also be a disturbing experience. All of us have strong needs to see the world in certain ways, and when we really listen, so that we understand the other person’s perspective, we risk being changed ourselves. Similarly, listening to others means having to be alert to one’s own defensiveness, to one’s impulse to want to change others. That requires a level of self-awareness, even self-criticism that is often not easy to endure.¹¹⁸

¹¹⁶Stephen Edward Jacobsen, “Spirituality and Transformational Leadership in Secular Settings: A Delphi Study” (PhD diss., Goleta College, 1995).

¹¹⁷Gilbert W. Fairholm, *Perspectives on Leadership: From the Science of Management to Its Spiritual Heart* (Westport: Quorum, 1998), 117.

¹¹⁸Richard Evans Farson, *Management of the Absurd: Paradoxes in Leadership* (New York: Simon & Schuster, 1996), 62.

Authentic listening will also engender in us the ability to empathize with others, because the listener is seeking to understand, to see through the lens of the person they are hearing, and to embrace their outlook on the situation.

Empathy is being able to put yourself in another's shoes. In other words, you can feel what the other person is feeling, and you can see what they see from their perspective. "When we GENUINELY listen to another person, we are able to enter a special world in which feelings are shared. That's a rare experience, rewarding for both parties."¹¹⁹ The ability to empathize enables the leader to facilitate a healing environment. This study defines healing as, the act of reconciling painful emotions so that they become constructive and productive experiences for the future. Spiritual Leadership, according to Louis Fry, would categorize this leadership behavior as altruistic love.

For spiritual leadership theory, altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation of both self and others....There are great emotional and psychological benefits from separating love, or care and concern for others, from need, which is the essence of giving and receiving unconditionally. Both medicine and the field of positive psychology have begun to study and confirm that love has the power to overcome the destructive influence of four main groups of destructive emotions; fear, anger, sense of failure and pride (Fry, 2003, 712; Allen, 1972; Jones, 1995; Keys, 1990; Seligman & Csikzentmihalyi, 2000; Snyder & Ingram, 2000). Love then forms the basis for overcoming and removing fear and is the basis for all healing emotions.¹²⁰

Spiritual Leadership also embraces Greenleaf's core concept of leadership; serve others first. This fundamental idea is the catalyst of what Greenleaf says will be the true test of a servant-leader; that those you serve will become

¹¹⁹Farson, *Management of the Absurd*, 61.

¹²⁰Fry, "Toward a Theory of Spiritual Leadership," 693-713.

servants themselves.¹²¹ These precepts are embedded within the beliefs of spiritual leadership.

Two other related key principles of spiritual leadership are the focus on serving others and emphasizing the development of people.... This model of leadership values the education, inspiration, and development of others. To function in this way, leaders need a change of heart (spirit), not just technique. This model asks leaders to put those they serve first and let everything else take care of itself.¹²²

Caring for other's needs is the best way to care for one's self. Once a leader is able to demonstrate authentic caring for those they serve, this love and concern will transfer back to the leader. It is one of the fundamental universal principles; and also of spirituality, that we receive back from the universe what we put into it. In other words, 'you reap what you sow'. Kouzes and Posner articulate this same principle,

"Leaders we admire do not place themselves at the center; they place others there. They do not seek the attention of people; they give it to others. They do not focus on satisfying their own aims and desires; they look for ways to respond to the needs and interests of their constituents. They are not self-centered; they concentrate on the constituent."¹²³

The last principle of Spiritual Leadership that aligns with Servant-Leadership which this dissertation will review is the idea of withdrawal. Withdrawing simply means that a person takes time away from others and spends time in reflection, meditation or thought. It is a deliberate act of removing oneself from the busyness of the day and pondering on the days or previous

¹²¹Greenleaf, *The Servant as Leader*, 27.

¹²²Gilbert W. Fairholm, *Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace* (Westport: Praeger, 1997), 26.

¹²³Kouzes and Posner, *Credibility*, 31.

day's events. Withdrawal allows a leader to properly discern circumstances and people.

“Taking time for reflections enhances our learning by creating space for review--to see where we started on our journey, how far we have come, and where we want to go next. Reflection allows us to note changes in our thinking, feeling, and acting as a result of our learning. We may achieve new insights, discover another direction for our learning, wrestle with challenges, and feel a sense of satisfaction in what we have accomplished so far.”¹²⁴

Withdrawing can be considered one of the most compelling attributes of a servant and spiritual leader because this is a significant step that creates space for growth as a person and as a leader. The practice of withdrawing, meditating and reflecting is the action which the leader needs to process the needs of others, to gain perspective and insight on prior collaborations, and to implement the skill of awareness. Applying withdrawal and reflection also lends itself to the leader's sustainability and maturity as a leader.

There are many intertwining characteristics of theoretical models of Spiritual and Servant-Leadership; however, there are some dissimilarities as noted by Sendjaya, Sarros and Santora:

Given the above similarities, one could argue that servant leadership is embedded in spiritual leadership, in that servant leadership is a manifestation of altruistic love in the action of pursuing transcendent vision and being driven to satisfy needs for calling and membership. However, it would be equally valid to argue the contrary, whereby spirituality is the motivational basis for servant leaders to engage others in authentic and profound ways that transform them to be what they are capable of becoming. We consider the latter to be more compelling, however, as there are areas of divergence in the spiritual and servant leadership models. Fry's (2003) causal spiritual leadership model identifies the

¹²⁴ Abigail Johnson, *Shaping Spiritual Leaders: Supervision and Formation in Congregations* (Herndon: Alban Institute, 2007), 130.

followers' needs for spiritual survival as expressed through calling and membership as outcome variables, whereas calling and membership are inherent in servant leadership behaviors. Servant leaders themselves are driven by a sense of inner calling and meaning before assisting others to develop these values. As for 'membership', it is manifested in the servant leader's aspiration to foster leader–follower relationships characterized by shared values, open-ended commitment, mutual trust, and concern for the welfare of the other party (De Pree, 1989), which is made possible by the servant leader's unconditional acceptance of others. In short, we believe that spirituality is one of the many dimensions of servant leadership, but there are other equally important dimensions such as self-sacrificial servanthood and moral values, which are not clearly articulated in Fry's (2003) model.¹²⁵

Spirituality as Leadership

"The word "Spirit" comes from the Latin words "spirare," to breathe and "spiritus," the breath. Without breath, we would not be alive. So "Spirit" has something to do with the energy or force that gives us the gift of life. Scott defines spirituality as:

"That which is traditionally believed to be the vital principle or animating force within living beings; that which constitutes one's unseen intangible being; the real sense or significance of something. In most spiritual traditions, people believe that the spirit leaves our body when we die, and that it continues to develop. Russ Moxley, the author of *Leadership and Spirit*, writes that spirit helps to define the "true, real, unique self that is us. It confirms our individuality. ... We are who we are because of spirit."¹²⁶

Having the disposition that one should do something because it gives us a sense of purpose, because it is the right thing to do, and that one does not expect a reward is a very spiritual demeanor. According to Robert Greenleaf, spirituality

¹²⁵Sendjaya, Sarros, and Santora, "Defining and Measuring Servant Leadership Behaviour in Organizations," 405.

¹²⁶Judith Neal, "Integral Learning: A New Look at Management Development in Public Administration," *International Journal of Public Administration* 31, no. 4 (March 2008): 379.

as leadership is a principle measured by how we care for others. In other words, “spirit is the animating force that disposes one to be a servant of others.”¹²⁷

Moxley furthers his definition of spirit stating,

“Once we realize that it is spirit that defines our self at the deepest levels of our being—that spirit enables us to offer our whole selves to the activity of leadership, to connect to others richly and rewardingly, and to give us deep sources of meaning--then we begin to understand its relationship to leadership and its importance in work. To the extent that we continue to turn attention away from matters of the spirit--that is, continue to believe that only physical, mental, and emotional energies are important at work—we go on ignoring a reality that could give new energy and vitality to us as individuals and our organizations.”¹²⁸

Organizations and leaders that recognize that, by nature, people are spiritual beings and tap into this “strength” will be able to get the holistic and best part of their employees. Individuals cannot separate their spirit; it is a part of their personhood and is always present. Stephen Covey states: You may be able to buy someone’s hand and back, but you cannot buy their heart, mind and spirit. The competitive reality of today’s global marketplace, it will only be those organizations whose people not only willingly volunteer their tremendous creative talent, commitment, and loyalty, but whose organizations align their structures, systems, and management style to support the empowerment of their people that will survive and thrive as market leader.¹²⁹

¹²⁷ Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 55.

¹²⁸ Moxley, *Leadership and Spirit*, 8-9.

¹²⁹ Spears and Lawrence, *Practicing Servant-Leadership*, 165.

Service and Stewardship

Serving others and providing stewardship to those who you lead will demonstrate your spiritual nature and show your followers that it is about “us”, not about “me”.

“Ultimately the choice we make is between service and self-interest. Both are attractive. The fire and intensity of self-interest seem to burn all around us. We search, so often in vain, to find leader we can have faith in. Our doubts are not about our leaders’ talents, but about their trustworthiness. We are unsure whether they are serving their institutions or themselves.”¹³⁰

When a leader serves those around them through role modeling, they will gain the trust of their followers. This trust will encourage a sense of loyalty from employees, as well as invigorate them by allowing them to flourish. “Because it exercises accountability but centers on service rather than control, stewardship is a means to impact the degree of ownership and responsibility each person feels for the success of our organizations, our society, and our lives.”¹³¹ The ability of a leader to generate these two characteristics, ownership and responsibility amongst community, is a significant skill in employing the attribute of stewardship, as previously noted as necessary in Moral Leadership. This yet is due to the reality that once a person owns something, they have interest in the value of the outcome. Moreover, accountability generates a sense of pride, concern, and engagement as the recognition for achievement is shared among those that have a stake in the results.

¹³⁰Peter Block, *Stewardship: Choosing Service Over Self-Interest* (San Francisco: Berrett-Koehler Publishers, 1993), 9.

¹³¹Block, *Stewardship*, 10.

“Ownership and responsibility have to be felt strongly at every level--from bottom to top--for democracy to succeed, spiritual values to be lived out, and customers to be served well. Stewardship gives us the guidance system for navigating this intersection of governance, spirituality and the marketplace.”¹³²

Providing leadership through stewardship will assist in aiding those who we lead to be supervisors of self, to be personally accountable to one’s own value system and to one’s productivity level.

“We base stewardship on self-directed moral choice. The steward has the power of self-governance. Every steward has the same rights and is subject to identical limitations in the exercise of self-direction. This sharing of power preserves harmony and good will. The leader is a steward also and subject to the same limitations and advantages of other stewards.”¹³³

Stewardship not only affects the use of power, but also confronts the way we hold privilege. When a leader truly takes on the disposition as a Steward, they do not look at their privilege as something that they earned, for which they have a right; they look at their privilege as an opportunity, a benefit that was bestowed. The stewardship, servant first attitude is one that compels the leader to know that their calling was bequeathed unto them; therefore, they understand that the purpose for which they were called supersedes any personal gain. It is a calling for the greater good of those who are placed under their power and authority.

If we use power as an act of service, then we are required to let go of the idea that we should be waited upon. We can no longer hold on to privileges. We each type, brew coffee, and make travel reservations at work. We clean and

¹³²Block, *Stewardship*, 19.

¹³³Fairholm, *Capturing the Heart of Leadership*, 198.

cook at home, thereby breaking the connection between accountability and control. There needs to be a way to be accountable for the earth without having to control it, a way to be accountable for outcomes of an organization without feeling a need to be in control.¹³⁴

“The steward-leader is servant first. The leader’s sense of stewardship operates on two levels. The first is a stewardship for the people they lead. The second is a stewardship for the larger purposes or mission that underlies the larger enterprise.”¹³⁵ A leader that conducts themselves as a servant understands that the individual is primary and the company is secondary. In other words, if the individual people “parts” are healthy, happy and whole, this will transmit to the organization, thus creating a healthier and more profitable entity that will flourish.

Religion and Servant Leadership

“Seeker and Servant” is the work in which Greenleaf expresses his opinions on religion and leadership. Greenleaf’s initial work, “Servant as Leader,” revised in 1970, does not attribute any of his thoughts, writings or the “idea” of servant leadership to religious dogma. This essay explains his experiences and interactions that lead him to develop the key principals of servant leadership. The essay, “Seeker and Servant,” written in 1982 deals with the response that he received from the religious community for his servant as leader essay. According to the essay, Greenleaf became concerned with the state of the leaders of these

¹³⁴Block, *Stewardship*, 19.

¹³⁵Block, *Stewardship*, 198.

religious institutions. Greenleaf then expounds on some of the attributes of an effective leader and a good society. “A “good” society is seen as one in which there is widespread *faith as trust* that encourages and sustains ordinary good people to become constructive influences in the world as it is: violent, striving, unjust as well as beautiful, caring and supportive.”¹³⁶ The world as it is, whether it be good or bad is what the religious leader must contend. “Religious leadership is seen as crucial to building *faith as trust* under conditions in which powerful forces are operating that would destroy that faith.”¹³⁷ Greenleaf says that spirituality as leadership is “how things get done.” He furthers this idea by stating:

My credo for some time has been expressed thusly: “I believe that caring for persons, the more able and the less able serving each other, is what makes a good society. Most caring was once person to person. Now much of it is mediated through institutions--often large, powerful, impersonal; not always competent; and more caring and providing opportunity for people to grow, the most effective and economical way, while supportive of the social order, is to raise the performance as servant of as many institutions as possible by voluntary regenerative forces initiated within them by committed individuals: *servants*.”¹³⁸

Religion and spirituality are not the same thing, although they are highly interrelated. In most of the literature, authors state that religion is one path to spirituality, but that people can be spiritual without being involved in a particular religion. It is extremely important to be able to make the distinction between these two concepts because many people think you are talking about “religion in the workplace” when you mention “spirituality in the workplace” and they become

¹³⁶ Greenleaf, Fraker, and Spears, *Seeker and Servant*, 16.

¹³⁷ Greenleaf, Fraker, and Spears, *Seeker and Servant*, 16.

¹³⁸ Greenleaf, Fraker, and Spears, *Seeker and Servant*, 51.

resistant. They are concerned about religious conflict, about proselytizing, and about moral judgments. The majority of the people who are incorporating spirituality into management education are not talking about “religion in the workplace.” However, it is also important to remember and respect that many people in the workplace are deeply religious and that their faith helps them immensely in the work that they do. So to speak of “spirituality in the workplace” does not mean that one is anti-religious. Religion has been and will continue to be a major source of spiritual wisdom and practice.¹³⁹

This dissertation will attempt to demonstrate that Servant Leadership principles and biblical principals are interrelated. The principals of Servant Leadership are expressed in the biblical text in the stories of leaders, parables, psalms, proverbs, laws and the writings of prophets. These servant leader principals as outlined by Greenleaf will be tied to two biblical leaders, King David and Apostle Paul, and two educational leaders, Superintendent Joe Hairston and Superintendent Tim Markley. These leadership practices will be examined to assess whether the attributes of servant leadership are demonstrated in the leader’s words, actions and/or deeds.

Servants in the Bible

In the quest to determine the correlation of Robert Greenleaf’s theory of Servant Leadership and the biblical understanding of those identified as servants in the text, the researcher must identify what scholars have said on the topic of servants in the Bible. First, let it be noted that there are limited writings on the

¹³⁹Neal, "Integral Learning," 379.

topic of servant/s in the biblical text, and these servants are identified as “servants of the L-rd, servants of G-d, or servants of Jesus Christ.” The three most prominent figures written about as servant/s of the L-rd are Jesus, Moses, and Israel. Those who hold to the Christian faith refer to Jesus as the epitome of servants. Moses and Israel are viewed as the servants of the L-rd by those who adhere to Jewish beliefs. The concept of servant leadership occurs in the Bible through examples from Moses to Jesus. The word servant is in the Bible almost one thousand times. Scholars, contemporary authors, and researchers cited biblical references to support servant leadership.

Jesus, considered by many to be the greatest leader to have lived, presented a model of leadership focusing on G-d, not the leader. Jesus exemplified leadership as care, love, and submission rather than strength, might, and power. Colson once stated during a speech, “All kings in history sent people out to die for them. There is only one king I know who decided to die for his people ... Jesus’ life and teaching exemplified the perfect servant leader.”¹⁴⁰

It is indeed the words, actions, and deeds of Jesus that have him bestowed this title “Servant”; as the actual stories of Jesus in the Gospels, never call him G-d’s Servant. The two scriptures which are most frequently referenced about Jesus’ promotion as a servant are Matthew 20:24-28 and the synoptic parallel, Luke 22:24-27.

Matthew 20:24-28

24 When the ten heard about this, they were indignant with the two brothers. 25 Jesus called them together and said, “You know that the

¹⁴⁰Black, “Correlational Analysis of Servant Leadership,” 59.

rulers of the Gentiles L-rd it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”¹⁴¹

Luke 22:24-27 reads:

24 A dispute also arose among them as to which of them was considered to be greatest. 25 Jesus said to them, “The kings of the Gentiles L-rd it over them; and those who exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.”¹⁴²

These two scriptures in the synoptic gospels are considered parallels, meaning multiple authors wrote about the same event. The exact language varies; however, the point of the story is maintained, that the ‘greatest amongst you will serve.’ Nonetheless, one will note that while Jesus indicates that He has come to serve and not be served, He never calls himself a servant, in fact He clearly calls himself the “The Son of Man” who has come to serve. This distinction of Jesus’ title is a key factor in understanding the difference of the other biblical leaders identified as Servants of the L-rd, versus Jesus; The Son of G-d, The Son of Man, The Christ, The Savior. This researcher has searched the scriptures to ascertain whether Jesus was ever called “A Servant,” but nowhere in the Gospels does Jesus refer to himself, or does anyone else refer to Jesus,

¹⁴¹New International Version of Bible, Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide, <http://www.biblegateway.com/passage/?search=Matthew%2020:%2024%20-%2028&version=NIV>

¹⁴²Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide, <http://www.biblegateway.com/passage/?search=Luke%2022:24%20-%2028&version=NIV>

as a Servant. Jesus absolutely advocates that He has come to serve (Matt. 20:28). Jesus inverts the concept of what it means to be “great” (Luke 22:26 and Mark 9: 35), and uses the idea of servant-hood in several parables (Matt. 18, 21, 22, and 25; Luke 12, 15, 19), but there was never a time in the stories when Jesus was labeled “A Servant.”

Moses, on the other hand, has clearly been called “A Servant of the L-rd,” and he refers to himself as “G-d’s Servant’ at the beginning of his ministry, while he is receiving his commissioning from YHWH to be his spokesperson and to lead his people out of bondage. “Moses said to the L-rd, “Pardon your servant, L-rd. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.”¹⁴³ Moses is also referred to as the “L-rd’s Servant”, by those who follow his leadership. And when the Israelites saw the mighty hand of the L-rd displayed against the Egyptians, the people feared the L-rd and put their trust in him and in Moses his servant.¹⁴⁴ Hence, the title of “Servant of the L-rd” for Moses is established by Moses himself, and by the Israelite people.

Although there is a clear distinction in the titles designated to Jesus and Moses, there are however, natural parallels of the First and Second Testament Saviors,

“Three parallels serve as a background to the Jesus/Moses comparison: Moses delivered the Israelites from the bondage of slavery and Egypt,

¹⁴³Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide,
<http://www.biblegateway.com/passage/?search=Exodus%204:10&version=NIV>

¹⁴⁴Exodus 4:31,
<http://www.biblegateway.com/passage/?search=Exodus%204:10&version=NIV>

while Jesus delivered all believers from the bondage of sin and damnation (2:14-15). Through Moses, G-d constituted the Israelites as the people of G-d, while Jesus constitutes all believers as the sons of G-d (2:10). Moses brought the Israelites the Old Covenant, whereas Jesus brings all believers into the New Covenant, establishing a greater access to G-d for them (4:14-16), which had been only for Israel until Jesus came. In Jesus' superiority He replaced—and exceeded—all Moses did."¹⁴⁵

The point of the article by Scott is that although Jesus and Moses are often compared, Jesus is superior to Moses because Jesus was not only deemed a servant of G-d, but his actions were to serve; and his ultimate action of giving his life; was a service to mankind. Scott's interpretation from the book of Hebrews is as follows: Hebrews 3:1-6.

3 Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest. **2** He was faithful to the one who appointed him, just as Moses was faithful in all G-d's house. **3** Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. **4** For every house is built by someone, but G-d is the builder of everything. **5** "Moses was faithful as a servant in all G-d's house," bearing witness to what would be spoken by G-d in the future. **6** But Christ is faithful as the Son over G-d's house. And we are his house, if we hold on to our courage and the hope of which we boast.¹⁴⁶

The parallels of Jesus and Moses are significant. There are several incidents which show the likeness of these two characters purpose and ministry. These verses in Hebrews are clearly providing a Christological perspective, elevating the personhood and mission of Jesus over the personhood of Moses. Scott furthers his argument of Jesus' superiority by outdating the First Testaments promises.

¹⁴⁵Brett R. Scott, "Jesus' Superiority over Moses in Hebrews 3:1-6," *Bibliotheca Sacra* 155, no. 618 (April 1, 1998): 201-210. ATLA Religion Database with ATLASerials, EBSCOhost (accessed November 12, 2012), 206.

¹⁴⁶Kenneth L. Barker and D.W. Burdick, *The NIV Study Bible* (Grand Rapids: Zondervan Pub. House, 1995).

“The comparison points up three important truths. First, the Old Covenant has been surpassed and superseded by the New Covenant. Second, the limited access to G-d through a human mediator (only Moses was given face-to-face access to G-d) has been surpassed by the provision of direct access to G-d for all His people. Third, though both Moses and Jesus were faithful in their positions, the access secured by Moses as a faithful servant of G-d has been far surpassed by the access to G-d enjoyed by Jesus, G-d's Son.”¹⁴⁷

The words used to identify Jesus versus Moses are the distinction which is essential for this dissertation. The identity of Servant-leaders in the biblical text is the one focal point. Jesus clearly advocates serving others; however, even within the Second Testament passages, the Gospels and the Epistles only refer to Jesus as a servant of G-d in three passages (Acts 3:12 -26, Matthew 12:18-21, and Acts 4:27-30); two of which are references to the First Testament and the scriptures are being interpreted and applied in an eschatological manner. Matthew 12:18-21 and Acts 3:12 -26. In the third passage, Acts 4:27-30, Jesus is called a Servant of the L-rd. However, he is exalted as a “holy servant,” thus distinguishing his title as a servant. Moreover, both of the passages in Acts are the words of the disciple who became an Apostle; Peter. Moses, on the other hand, is consistently referred to as a Servant of the L-rd throughout the remainder of the biblical text.¹⁴⁸

The text also has several other leaders who are identified as Servants of the L-rd: Abraham (Genesis 24:24), Jacob/Israel (Genesis 32:10), Joshua (Exodus 33:11), Caleb (Numbers 14:24), Samuel (I Samuel 3:10), Daniel (Daniel 9:17), Job (Job 1:18, 2:3, 42:8), King David (I Samuel 25:39, II Samuel 7:5, 7:8,

¹⁴⁷Scott, "Jesus' Superiority over Moses in Hebrews 3:1-6," 201-210.

¹⁴⁸Exodus, 14:1, Joshua 1:1, 2, 7, Deut. 34:5, Numbers 12:7, 8, Hebrews 3:5.

Psalms 89, 132:10, etc.) Mary (mother of Jesus, Luke 1:38) Paul (Acts 16:17, I Cor. 3: 5), Silas (Acts 16:17), Apollos (I Cor. 3:5), James (James 1:1), Titus (Titus 1:1), Authorities (Rm. 13:6) and the Israelite people (Isaiah 41: 8,9, 42:1, 43:10, 44: 1,2, Jeremiah 30:10, 33:26, 46:27, etc.) .

The Israelites are referred to as G-d's servants in an array of texts. This is the third most researched and written about reference to the "Servants of the L-rd" among biblical scholars. These texts are primarily studied to ascertain who is the "unidentified servant" that is being referenced. The controversy lies again between the two dominant religions that embraced the Bible: Judaism and Christianity. It is these two different lenses through which the scriptures are read which derive different interpretations, in key texts. Christians tend to interpret some ambiguous First Testament texts prophetically, while Jewish readers interpret the scriptures historically. The most popular texts that fall into this debate are in the Book of Isaiah, chapters 40-55. Isaiah 53 is one of the most written about passages that Christian and Jews debate. Author France contends that the need for Christians to locate Jesus in the Bible prior to his actual birth and ministry is most often done in what is known as the 'Servant Songs'.

The Christian church has always prized the 'Servant Songs' of Isaiah, and especially chapter 53, with its picture of innocent and vicarious suffering and death, as one of the clearest foreshadowings of the redemptive work of Christ to be found in the Old Testament. It has, moreover, been generally assumed that this understanding of these passages goes back to Jesus Himself, who knew Himself to be the one there predicted, and deliberately set Himself to fulfill this vocation. When He told His disciples

that He must be rejected and killed, Christian interpreters have seen here a mind steeped in Isaiah 53.¹⁴⁹

The 'Servant Songs' of Isaiah have lead scholars down various paths of inquiry.

Schreiber seeks to actually identify this unidentified suffering servant.

The most controversial passage in the Hebrew Bible is, arguably, Isaiah 53:1-7. For centuries, Jews and Christians have been debating the meaning of the so called "Suffering Servant" described in these verses. A quick search of material on Internet sites reveal impassioned claims by various Christians who fervently believe the Servant in question is Jesus, and equally fervent counterclaims by Jews who believe that the Servant is the Jewish people. As a prophet, the Christian argument goes, Isaiah foresaw the future coming of the Christian messiah who "carried our affliction" and "in his bruises we were healed" (Isa. 53:4-5). References to this text are made in the New Testament, asserting the claim that Isaiah in Chapter 53 prophesied the suffering of Jesus (see John 12:38, and Romans 10:16). Not so, runs the Jewish argument. The prophet makes it clear he is not speaking about future events. Rather, he is repeating an ancient Jewish belief, according to which G-d's servant is Jacob and, by extension, his descendants, the people of Israel. The implication of the Jewish argument is that the Jews suffer because of the misconduct of the world, and their suffering has a redeeming power for humankind. This may have been true prior to the time of Jesus, Christians might concede, but it is the death of Jesus on the cross that replaces the old Covenant and grants redemption to all people for all time.¹⁵⁰

The author of this passage, Schreiber, also delves into a common theological inquiry, the actual authorship of the text. Schreiber concludes that there are multiple Isaiahs, i.e., authors of the book of Isaiah. "As we shall see, the final form of Isaiah does properly distinguish two servants. The first is Israel,

¹⁴⁹Richard Thomas France, "The Servant of the L-rd in the Teaching of Jesus," *Tyndale Bulletin* 19 (January 1968): 26-52. ATLA Religion Database with ATLASerials, EBSCOhost (accessed November 16, 2012), 1.

¹⁵⁰Mordecai Schreiber, "The Real 'Suffering Servant': Decoding a Controversial Passage in the Bible," *Jewish Bible Quarterly* 37, no. 1 (January 2009): 35-44. ATLA Religion Database with ATLASerials, EBSCOhost (accessed November 12, 2012), 1.

and the second is an individual.”¹⁵¹ The question of authorship is not a poignant factor for this study. However, its relevance lies in Schreiber’s analysis of the second Isaiah, as he concludes that the unidentified suffering servant of the second Isaiah is Jeremiah. *“He was led like a sheep to the. ... Silent like a ewe about to be sheared (53:7).”* Here, we have Jeremiah’s own words being quoted: *But I was like a gentle sheep led to the slaughter (Jer. 11:19).* To the Second Isaiah, Jeremiah came to symbolize the Suffering Servant, whom G-d chose to help save His covenanted people.”¹⁵² The book of Jeremiah clearly depicts Jeremiah’s call (Jeremiah 1:4-5), purpose (Jeremiah 1:9-10) and life (Jeremiah 11:23-24) as the prophet who was chosen to tell the Israelites that they were headed down a path of destruction (Jeremiah 11:1-13) and through the carrying out this mission, suffered isolation, persecution (Jeremiah 20:7-10) and attempts on his life (Jeremiah 26:7-15). It is indeed Jeremiah’s suffering, the usage of similar phrases and precepts, as well as the fact that the individual/second servant of Isaiah is not named, that allows for Schreiber through his analysis to conclude that Jeremiah is the “real suffering servant.” Whether or not the actual suffering servant of Isaiah is Jeremiah, is a question that has not yet been resolved and most likely will remain unresolved; however, this is not the inquisition of this dissertation. Whether Jeremiah receives the title of a ‘Servant of the L-rd’ is more of interest for this dissertation. Nowhere in the scriptures is

¹⁵¹Christopher R. Seitz, "You are my Servant, You are the Israel in Whom I will be Glorified: The Servant Songs and the Effect of Literary Context in Isaiah," *Calvin Theological Journal* 39, no. 1 (April 1, 2004): 123. ATLA Religion Database with ATLASerials, EBSCOhost (accessed November 16, 2012).

¹⁵²Schreiber, "The Real Suffering Servant," 42.

Jeremiah referred to as a 'Servant of G-d'. Although Scholar Schreiber has inferred this label and the readings of Jeremiah's life could support that he spent his life serving YHWH, this study is seeking those clearly identified in the biblical texts as 'servants' and particularly those that were servants who were also leaders.

As previously noted, there are an array of individuals within the Bible that have been called Servants who are also leaders; Abraham, Jacob/Israel, Joshua, Caleb, Samuel, Daniel, Job, King David, Mary (mother of Jesus), Paul, Silas, Apollos, James, Titus, Authorities, and the Israelite people. These individuals and peoples have either identified themselves as 'Servants of the L-rd' or have been identified by those that followed them as 'Servants of G-d'. The two individuals that are recognized within the text but have not been the focus of scholars which this study would like to examine are King David and Apostle Paul. Chapter III of this study will expound on the Servant Leadership of these two biblical characters.

King David and Apostle Paul: Problem Solving

The two biblical leaders studied in this dissertation have similar attributes when it comes to navigating their way out of difficult situations, negotiating with their friends and foes, as well as solving problems. The most significant characteristic, shared by King David and Apostle Paul, was their unwavering faith and trust that G-d was with them regardless of the situation and the circumstance. This faith in G-d was established in their understanding that their faith would be tested with trials and tribulations, so that others would know that

the G-d of Israel was G-d and that Jesus was L-rd. Paul taught that with Jesus on your side, you could overcome all obstacles and be victorious. “They preached the gospel in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of G-d,” they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the L-rd, in whom they had put their trust.”¹⁵³ David’s faith in G-d was demonstrated through his words and actions as he demonstrated victories in battle for the Israelites and non-Israelites to see and believe. This was David’s mission and purpose, as he stated this was the reason for his actions. David said to the Philistine,

“You come against me with sword and spear and javelin, but I come against you in the name of the L-RD Almighty, the G-d of the armies of Israel, whom you have defied. This day the L-RD will deliver you into my hands, and I’ll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the whole world will know that there is a G-d in Israel. All those gathered here will know that it is not by sword or spear that the L-RD saves; for the battle is the L-RD’s, and he will give all of you into our hands.”¹⁵⁴

While faith in G-d is an abstract attribute, that is spiritual and biblical in nature, it is an undeniable aspect of their leadership. More tangible qualities that King David and Apostle Paul demonstrated that helped them to resolve problems

¹⁵³Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide,
<http://www.biblegateway.com/passage/?search=Acts14:21-23version=NIV>

¹⁵⁴Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide,
<http://www.biblegateway.com/passage/?search=1Samuel17:45-57version=NIV>

were, the ability to gain followers through building others up and exhibiting loyalty towards others. That day David fled from Saul and went to Achish king of Gath. But the servants of Achish said to him, “Isn’t this David, the king of the land? Isn’t he the one they sing about in their dances: Saul has slain his thousands and David his tens of thousands’?”David left Gath and escaped to the cave of Adullam. When his brothers and his father’s household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their commander. About four hundred men were with him.¹⁵⁵ The number of warriors that an individual was able to recruit as support was necessary for a leader based upon the historical context of the First Testament Scriptures. The context of the Second Testament was a movement to establish the kingship of Jesus, versus the kingship of the land.

“When we arrived at Jerusalem, the brothers and sisters received us warmly. The next day Paul and the rest of us went to see James, and all the elders were present. Paul greeted them and reported in detail what G-d had done among the Gentiles through his ministry. When they heard this, they praised G-d. Then they said to Paul: “You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.”¹⁵⁶

Additionally, they both displayed actions that they believed in treating others the way they wanted to be treated. An overriding trait which King David possessed was the quality of always performing in a manner of excellence. “Whatever

¹⁵⁵Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.
<http://www.biblegateway.com/passage/?search=1Samuel21:10-11;22:1-2&version=NIV>

¹⁵⁶Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.
<http://www.biblegateway.com/passage/?search=1Acts21:17-20&version=NIV>

mission Saul sent him on, David was so successful that Saul gave him a high rank in the army. This pleased all the troops, and Saul's officers as well."¹⁵⁷

Apostle Paul's dominant feature was his ability to persuade his listeners. "On the next Sabbath almost the whole city gathered to hear the word of the L-rd. When the Gentiles heard this, they were glad and honored the word of the L-rd, and all who were appointed for eternal life believed. The word of the L-rd spread through the whole region."¹⁵⁸ Apostle Paul could negotiate his way out of a problem and he had the gift to convince others of his perspective. King David and Apostle Paul's abilities to negotiate, navigate and problem solve their way through circumstances are expounded upon with a preponderance of evidence to support this premise in Chapter III.

Servant Leadership in Education

The field of education is an ever evolving arena as is the rest of world. Leadership within education is not exempt from this evolution. Robert Greenleaf's theory on Servant Leadership has been embraced by Corporate America and many not-for-profit organizations; however, the concept of Servant Leadership in education is yet to be a thriving style of leadership.

"Researchers contributed significantly to the growing acceptance of servant leadership in the corporate boardroom as a preferred leadership model for modern business organizations (Contee-Borders, 2002; Geaney, 2004; Hamilton, 2005; Hebert, 2003; Horobiowski, 2004; Joseph & Winston, 2005; Krebs, 2005; Morris, 2005; Ostrem, 2006; Smart, 2005)."

¹⁵⁷ Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.
[http://www.biblegateway.com/passage/?search=1Samuel 18:5&version=NIV](http://www.biblegateway.com/passage/?search=1Samuel%2018:5&version=NIV)

¹⁵⁸ Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.
<http://www.biblegateway.com/passage/?search=1Acts13:44,48-49&version=NIV>

“Servant leadership is emerging on a grand scale in many parts of the world (Hunter, 2004). Although there is evidence that many of the most admired and successful organizations are now practicing the disciplines of servant leadership, especially business and religious organizations, there is a lack of substantive research within the field of educational administration.”¹⁵⁹

This research and growth of acceptance in the business world is beginning to spill over into the world of academia, but it is far from prominence in the walls of education.

“Though multiple studies have probed the servant leadership philosophy and concepts, the body of research related to servant leadership in educational organizations is relatively small (Crippen 2005b). The servant leadership body of research related to public school organizations and public school principals is even smaller.”¹⁶⁰

Svoboda further contends “Limited servant leadership research has been conducted in K-12 private and public school settings.”¹⁶¹ Although research in the field of education is not expansive, there is growing evidence that servant leadership is being more embraced by those studying educational leadership. Within the last decade, there have been several dissertations seeking to learn more about the servant leadership theory of Robert Greenleaf in the area of education.

Researchers have performed mixed methodologies of study utilizing the Laub’s OLA tool of assessment to examine the leader’s behaviors and how it

¹⁵⁹Ross Kasun, *The Application of Servant Leadership by Selected New Jersey Public School Principals* (South Orange: Seton Hall University Press, 2009), 14.

¹⁶⁰Sandra N. Svoboda, “A Correlational Study of Servant Leadership and Elementary Principal Job Satisfaction in Ohio Public School Districts” (EdD diss., Northcentral University, 2008), 42.

¹⁶¹Svoboda, “A Correlational Study,” 10.

influenced various aspects of the school environment.¹⁶² Other researchers have conducted case studies of various school leaders to determine the characteristics of servant leadership as it applied to these leaders' styles of leadership.¹⁶³ Additionally, there have been quantitative and qualitative studies on superintendents¹⁶⁴ and principals¹⁶⁵ regarding some aspect of their leadership.¹⁶⁶ There has also been an array of other studies researching servant leadership as it relates to the educational arena. This project will add knowledge and understanding to the growing body of studies conducted by educators on the theory of Servant-Leadership.

Challenges of Educational Leadership

The increased interest in Servant Leadership may be due to leaders looking for other ways to help them face the challenges of education today. "As organizational leaders struggle to lead their organizations to become higher performing, quality organizations, there is an increasing recognition that a new leadership paradigm is needed to successfully develop and sustain a motivated

¹⁶²Wendy Ecklund Lambert, *Servant Leadership Qualities of Principals, Organizational Climate, and Student Achievement: A Correlational Study* (Ann Arbor: UMI Dissertation Services, 2006); Larry D. Mears, "Servant-Leadership and Job Satisfaction: A Correlational Study in Texas Education Agency Region X Public Schools" (EdD thesis, Texas A & M University-Commerce, 2004).

¹⁶³Marvin Lee Elliott, *Servant First: A Multicase Study Exploring Servant Leadership in Community College Instructional Administrators* (2012), <http://libres.uncg.edu/ir/wcu/f/Elliott2012.pdf>; Errol E. Joseph and Bruce E. Winston, "A Correlation of Servant Leadership, Leader Trust, and Organizational Trust," *Leadership and Organization Development Journal* 26, no. 1 (2005): 6-22.

¹⁶⁴John B. Alfieri, *Those Who Dare to Lead Must Seek to Serve First: Leadership Styles of New Jersey School Superintendents* (EdD Thesis, Walden University, 2009); Stephanie M. Williams and Melanie L. Hatch, "Influences of School Superintendents' Servant Leadership Practices to Length of Tenure," *E Journal of Organizational Learning and Leadership* 10, no. 2 (2012).

¹⁶⁵Kasun, *The Application of Servant Leadership*.

and committed workforce.”¹⁶⁷ Recruiting and maintaining quality staff and improving the institution are two of the dilemmas in education today. In addition to those problems are; reduced resources, perception management, remaining technologically current, parental involvement, increased credential requirements for administration and staff, accountability, which includes; increasing test scores, graduation rates, and closing the achievement gap. Some of these new challenges may be due to the world becoming more globalized and competitive, thus, impacting the universality of education. American continuing to be academically competitive may be part of the rationale for accountability. The No Child Left Behind law has added this measure of accountability to student achievement and has changed the way we approach educating our students.

“Any serious debate or discussion about the No Child Left Behind Act’s prospects for success in rescuing students, who historically have not been well-served by the nation’s public schools, must include the important voices of local school superintendents, who are charged with implementing the many disparate elements of the law’s main provisions.”¹⁶⁸

The ability to continuously improve these statistics has added new challenges to the job of the superintendent. The challenges of accountability in and of itself would not be such a significant burden were it not for the decrease in resources in the same timeframe. In other words, the accountability laws that were implemented increased costs but not revenues.

¹⁶⁷Kenneth Leithwood and Rosanne Steinbach, “Total Quality Leadership: Expert Thinking Plus Transformational Practice,” *Journal of Personnel Evaluation in Education* 7, no. 4 (1993): 1.

¹⁶⁸Carl A. Cohn, “NCLB Implementation Challenges: The Local Superintendent’s View,” *Peabody Journal of Education* 80, no. 2 (2005): 156.

“Despite uncertainty, confusion over definitions and piles of paperwork, Grasmick and others praised the new law for its focus on accountability. Baltimore County Superintendent Joe A. Hairston said the goals of the act are similar to those of his 2-year-old Blueprint for Progress. Betty Morgan, schools chief in Washington County, said No Child Left Behind “will be worth it in the long run, although right now it's imposing a heavy financial burden.””¹⁶⁹

These new requirements add additional costs which impact every aspect of education; salaries, number of employees, programming, facilities, academic resources, such as; books, computers, supplies, etc. Thus, the ability to operate a school or district on a shoestring budget and make improvements at the same time is a significant burden.

In the face of these obstacles, it is the charge of the superintendent to get the buy-in and/or loyalty of their followers. Gaining the respect and loyalty of the board of education, teachers, staff, parents, students and the community at large is the responsibility of the superintendent, and this task is a significant factor in a superintendent's success. Gaining loyalty is achieved by purporting the perception of meeting the needs of all stakeholders. Thus, knowing the needs of all stakeholders, understanding how to meet these needs, and then being able to effectively convey this to the community at large, takes a multitude of skills including, negotiation, navigation and problem-solving. This dissertation will expound further on the four specific challenges of superintendents; building and maintaining loyalty of followers, choosing and prioritizing resources,

¹⁶⁹Mike Bowler, “Law Putting Schools to Test: State Educators Working to Comply with Rules in No Child Left Behind Act; ‘Worth it in the Long Run’; Lack of Money or Space Won't be Accepted as Excuses for Failure,” *The Sun – Baltimore, MD*, 2002.

demonstrating accountability of fidelity to the mission, and providing access and equity to meeting the needs of all stakeholders in Chapter III.

Rationale for Methodology

Historical documentation is an effective methodology for research given the following parameters are met: adequate documentation is available on the individual/s being researched, primary and secondary sources exist that are of use for the analysis of the subjects words, actions, and deeds.¹⁷⁰ The sources utilized will abide by the primary standards of source criticism as outlined by Olden-Jørgensen and H. Thurén, two Scandinavian historians. According to Jorgensen and Thuren, primary sources should have the ‘fingerprint’ of the subject that corroborates the authenticity of the document. Additionally, the closer the creation of the document to the occasion or subject’s communication increases the credibility of the source being referenced. Obtaining unrelated multiple sources conveying consistent information enhances the reliability of each source and the information gathered. Lastly, identifying and/or removing any and all biases of the source’s intent are necessary to optimize source’s credibility.¹⁷¹

This study abides by the guidelines recommended for an effective methodology of historical documentation. The sources will be both primary and secondary in nature. The primary sources available for both Dr. Markley and Dr.

¹⁷⁰Dr. Kallemeyn, “Research Methodology” Lecture, Loyola University, Chicago, IL, Fall 2010.

¹⁷¹Principals of Source Criticism, J.A. Wiley (April 2012), <http://www.thewarfareismental.net/b/2010/06/23/principles-of-source-criticism/> (accessed June 2013).

Hairston will have their fingerprint. Superintendent Tim Markley publishes a monthly blog, Dr. Hairston has conducted an array of seminars, there are transcripts for speeches written by both Dr. Markley and Dr. Hairston, as well as board documents submitted by the superintendents, letters to parents, community and other stakeholders, and memo's to staff. There is an array of secondary sources on both superintendent's, newspaper articles from multiple carriers, interviews of each subject, minutes of board meetings, comments on blogs from school stakeholders both in support and against the decisions of the subjects. The timeframe covered will be from 2000 to 2012. Hence, information on Dr. Markley will be from three school systems; White Mountains Regional School District in New Hampshire, Catawba County Schools and New Hanover County. The documentation on Dr. Hairston will be primarily from Baltimore County Schools; however, this information will include his arrival and departure as superintendent of Baltimore County Schools.

Moreover, as aligned in what is considered best practice, the subjects of this dissertation, Dr. Tim Markley and Dr. Joe Hairston both have had a significant amount of documentation published that are both primary and secondary sources, the sources are from many different objective authors that comprise of varying venues, the timeframe for both superintendents will include their tenures as superintendents as well as the timeframe research for this study. The author of this dissertation maintains an objective perspective of these subjects with no interest in the outcome of the analysis of this study. This study

will if/when applicable include any findings from prior research.¹⁷² Lastly, a large portion of this study includes biblical precepts and the Bible is a primary source; thus, consistency in methodology is also a significant factor in the use of historical documentation.

In addition to the subjects, Dr. Hairston and Dr. Markley, meeting the appropriate guidelines for research methodology, these two superintendents' were selected for study based upon their rich educational experience and the success that they have both achieved as educators. Dr. Joe Hairston has been in public education for forty-three years. He began his educational career as a high school teacher. "As a former high school teacher and a lifelong educator, Mr. Hairston has always focused his administrative career on improving classroom conditions and accelerating student achievement."¹⁷³ Student achievement and accountability are earmarks of Dr. Hairston's leadership.

"As a principal, he became known for using corporate models to improve struggling schools. He arrived with core sets of goals and principles, and made sure every school activity was geared toward his objectives. He insisted on numerical measures to chart progress. Such focus on accountability has become the prevailing trend in American education, but Hairston says his approach created plenty of resistance in the early days."¹⁷⁴

Resistance to change is a common obstacle that must be overcome in the education arena; however, Dr. Hairston championed this skill set by continuing to apply business and professional philosophies and standards to his school system. Creating models, strategic plans, and blue prints for progress are some

¹⁷²Archeology and Historic Preservation: *Secretary of the Interior's Standards and Guidelines* (April 2012), http://www.nps.gov/history/local-law/arch_stnds_5.htm

¹⁷³www.peoplepond.com/joehairston

¹⁷⁴Walker, "Schools Chief Able to Weather Storms."

of the strengths that has helped Dr. Hairston be the successful visionary leader for which he is known. “Hairston added that “there will be change over time, but all changes will be carefully planned and gradually implemented, and you will play a key role in that adaptation process.” He compared his vision of an ideal school leadership team to the corporate strategies of Walt Disney Co., where “everyone operates from the same page ... which ensures that every visitor, every time will receive the same quality experience.”¹⁷⁵

Quality experience and improvements supported by data in every academic area is the legacy of Dr. Hairston.

“Among the initiatives Dr. Joe Hairston implemented was the establishment of a public-private partnership that included military contractors, colleges and universities, and area software developers, who worked together to create new ways for students to learn. Another of Dr. Joe Hairston’s successes is the Advancement Via Individual Determination (AVID) initiative. Currently in place in more than half the county’s high schools, AVID successfully places underachieving students from low-income families on educational tracks leading to college. These and other of Dr. Joe Hairston’s initiatives, combined with the replacement of low-level courses with academically rigorous alternatives, promulgated a culture of high expectations and opportunity for all students.

Due to Dr. Joe Hairston’s initiatives, students are outperforming their forebears in Baltimore and their peers nationwide. In 2003, just over 10% of Baltimore County students performed at an advanced level in math, and about 20% in reading. Today, more than 30% of students are advanced in math, and 40% are advanced in reading. Maryland School Assessment scores for Elementary and middle school reading and mathematics have risen to a 10-year high. Of those eligible for subsidized lunches, the percentage that ranked as advanced climbed from 10% in 2003 to 29% in 2011. Likewise, each of the four major racial groups in the county at least doubled its percentage of advanced students in math and reading. Among the nation’s largest school systems, Baltimore County now ranks fourth in the graduation rate for all students and third in the graduation rate for African American males. Dr. Joe Hairston’s 12-year tenure at Baltimore

¹⁷⁵ Jacobson, “County Schools Chief Emphasizes Quality.”

County Schools—the second-longest tenure for a Superintendent in the modern history of the school system—is truly the summit of his career achievements.”

Dr. Joe Hairston has been very successful in increasing student achievements and transforming poor performing schools into high achieving institutions His success as a leader on how to effectively run and improve a school system is undeniable. However, what informs his leadership style is not as easy to define. It is the intent of this dissertation to demonstrate that much of Dr. Hairston’s success in leadership is due to that fact that his choices and actions as a leader were informed by biblical principles. His philosophy, values and style do not reference scripture, however, when assessing Dr. Hairston’s words, actions and deeds, it will be demonstrated that Dr. Hairston’s internal motivations has biblical precepts. This aspect of Dr. Hairston’s character, his proven successes, as well as his vast publications both primary and secondary qualify him as an excellent candidate for study of this dissertation’s research questions; ‘whether the tenets of servant leadership are grounded in biblical precepts and whether they help to resolve conflicts’ and assist in being a successful leader.

Dr. Markley has been in education for twenty-one years, where he served five years as superintendent.

“He began his career in Cumberland County serving as a high school history teacher, principal fellow and high school principal. His superintendent experience includes serving 2 years in the White Mountains Regional School District in New Hampshire, in addition to his tenure at Catawba County.”¹⁷⁶

¹⁷⁶<http://nhcsannualreport.com/superintendent-leadership/meet-the-superintendent>

“Last year, Dr. Markley was selected as the Regional Superintendent of the Year. In 2010, he was selected as the North Carolina Northwest Superintendent of the Year.”¹⁷⁷

Dr. Markley has had the distinguished honor of being recognized as a successful leader from his peers. These recognitions are well deserved as Dr. Markley has also demonstrated the ability to raise student achievement.

“During a meeting, the Board of Education's decision is unanimous. Chairman Ed Higgins said Markley stood out over the other two candidates, Dr. Rick Holliday and Dr. Donna Hargens, based on his vision. The board was also attracted to his proven track record of improving test scores and graduation rates. Janice Cavanaugh, Board of Education member, had nothing but praise for Markley as she reflected on his proved track record.”¹⁷⁸

Dr. Markley’s proven track record continues with his current appointment as superintendent of New Hanover County Schools.

“As part of the evaluation process, the school board said: Superintendent Tim Markley has done an exemplary job of promoting the school system in the community. It is pleased with Markley's ongoing efforts to evaluate staff and improve deficiencies. Markley maintains adequate community with staff and promotes continuing staff development.” “Markley demonstrates high ethical standards and devotes considerable time and energy to the position.”

"The Board is generally pleased with the Superintendent and his direction of the school system" according to a summary released Wednesday. "The Board acknowledges the Superintendent's active presence within the schools and the community. His innovations and leadership are resulting in continuous facility, academic and staff improvement." "In April, board members filled out a written evaluation and submitted it to the board attorney. He compiled the results and provided a summary of the ratings and all of the comments from each board member. The board rated the superintendent on a scale of 1 (does not meet) to 3 (exceeds) in various areas, including community, staff and personnel, instructional leadership, business and finance, personal qualities and planning. Although the summary did not include an overall rating, it did show average ratings in

¹⁷⁷<http://nhcsannualreport.com/superintendent-leadership/meet-the-superintendent>

¹⁷⁸Fertig, “Markley Chosen as New Hanover County Superintendent.”

each area. Performance ratings for the board combined ranged from 2.3 to 2.9.”¹⁷⁹

Dr. Markley’s experience and tenure in education is not as many years as Dr. Hairston’s; however, in the two decades that he has been leading, he has demonstrated success and respect from all stakeholders. It will be the intent of this dissertation to demonstrate that one of the attributes that contributed to Dr. Markley’s ability to gain such a large amount of respect in a short amount of time is that his leadership philosophy is informed by biblical principles. This researcher will show how Dr. Markley’s words, actions and deeds intertwine with values in the Bible. This facet of Dr. Markley’s leadership style along with his credentials outlining Dr. Markley’s ongoing success along with the vast amount of primary and secondary publications qualifies him as an excellent candidate for study of this dissertation’s research questions; ‘whether the tenets of servant leadership are grounded in biblical principles and whether they help to resolve conflicts’ and assist in being a successful leader.

Limitations of Study

The research methodology of historical documentation inherently possesses some key limitations. The use of documents, whether original, primary or secondary are still subject to the “colored” lens of the reader and the interpretation from that lens. Hence, this document is endowed with the aforementioned limitations. The researcher is also limited to available documentation and these primary and secondary sources may be not always

¹⁷⁹ Jones, “Markley gets Good Marks.”

reveal the true feelings and motivations of the subjects being investigated.

However, the researcher also realizes that interviews are also vulnerable to this same limitation. Additionally, since two of four of the subjects studied King David and Apostle Paul could not be interviewed, hence, this researcher believes consistency of analysis will yield greater integrity of interpretation and application of the framework. The words and intended meaning of Robert Greenleaf, Superintendent Hairston, Superintendent Markley and the Biblical text, as well as the articles and other secondary sources referenced, will be read and interpreted with as much academic virtue as possible. The researcher acknowledges that the aligning of the servant leadership characteristics with the subjects being studied; Dr. Hairston, Dr. Markley, King David and Apostle Paul are the interpretations of the author of this dissertation. However, there is sufficient evidence provided for the rationalization of the aforementioned interpretations and the absence of specific characteristics being identified supports the integrity of the pairing of characteristics to the subjects' words, actions and/or deeds. Furthermore, this researcher maintains that there is ample documentation available for this study to be conducted and analyzed with reliability to this document, the institution which this researcher represents; Loyola University, as well as the subjects being investigated; Dr. Hairston, Dr. Markley, King David and Apostle Paul, i.e., the Bible. Hence, the researcher contends that this study does provide authentic insight into the authors intended meanings.

CHAPTER III

THE DEMONSTRATION OF SERVANT LEADERSHIP CHARACTERISTICS:
KING DAVID, APOSTLE PAUL, SUPERINTENDENT HAIRSTON AND
SUPERINTENDENT MARKLEY

Chapters Format

Chapter III will be examples of the servant leadership characteristics identified in the subjects studied; King David, Apostle Paul, Dr. Joe Hairston, and Dr. Tim Markley. Primary and secondary sources for each characteristic will be addressed as it relates to each superintendent. As previously noted the biblical text is considered a primary source document; hence, only the bible will be used for the identification of the servant leader characteristics as it applies to King David and Apostle Paul. However, when applicable, multiple scriptures will be provided to support the characteristic being recognized. Additionally, Chapter III will answer the following research questions:

What characteristics of servant leadership were demonstrated by King David in the resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?
4. Providing access and equity to meeting the needs of all stakeholders?

What characteristics of servant leadership were demonstrated in the Apostle Paul's resolution of challenges regarding:

1. Building and maintaining loyalty of followers?
2. Choosing and prioritizing resources?
3. Demonstrating accountability of fidelity to the mission for all stakeholders?
4. Providing access and equity to meeting the needs of all stakeholders?

Purpose of Chapter

The purpose of this chapter is to delineate the characteristics of servant leadership identified within the biblical text as it relates to King David and Apostle Paul and to describe the characteristics of servant leadership as they apply to the two superintendents Markley and Hairston from an array of primary and secondary sources. The format of the chapter will be to begin with the biblical leaders and conclude with the superintendents. A summation of the total number of servant characteristics found in each subject will be provided. The definitions of the servant characteristic being identified will be restated and any synonyms and/or concepts that add clarity to the characteristic may be provided. An interpretation of the biblical passage and/or quote of the subject studied as it relates to the servant characteristic will be explicated. Each characteristic will then be expounded upon through the writings of Robert Greenleaf and/or other scholars' interpretations of Greenleaf's theories on the servant leadership characteristic. Lastly, this study will then demonstrate the presence of servant characteristics of each leader within the four challenges identified in the research

questions; building and maintain the loyalty of one's followers, choosing and prioritizing the utilization of resources, demonstrating accountability and fidelity to the mission for all stakeholders and lastly, providing equal access and equity to meeting the needs of all stakeholders.

King David and Call

The interpretation of this study will begin with King David. All eighteen servant leadership characteristics identified as key components of a servant leader in chapter one where found in the words, actions and deeds of King David as outlined within the scriptures. The study will begin with the characteristic "Call". Call is one attribute that is difficult to categorize within the four research questions, as it supersedes any dilemma or particular situation. Call is an inward motivator that will be manifested outwardly in one's persistence and service however, it cannot necessarily be linked to a dilemma. Call is the sense that this is one's purpose in life.¹ Call can also be described as an undeniable draw to a mission, vision or goal. The biblical text defines a call as one being set apart for G-d or YHWH to accomplish one or more of G-d's objectives; or it is "G-d summoning us to himself,"² and lastly it can be viewed biblically as appointing someone to a specific service, job or vocation. This definition of calling is embraced by author and scholar of servant leadership Elizabeth Jefferies. In her essay, "Work as a Calling" she describes what is vocation.

"Later I also found out that the word *vocation* comes from the Latin word *voca*, which means "to call." I now believe that we all have a vocation,

¹Chapter 1: definitions.

²Barker and Burdick, *The NIV Study Bible*, Index.

that we are all called to a unique purpose and certainly some even to a religious vocation. I have a picture of that calling in my mind that looks like this. Before our spirit enters our body, we're having this conversation with G-d about what we'll contribute when we come to earth in our human form. We discuss and discard many possibilities and finally hit on "it." We're very excited (G-d, too, because G-d wants us to love our work). And we're bursting with enthusiasm and shouting, "This is awesome! Send me, G-d. I'll go. I know I can do this! You can count on me!" So, we come to an agreement with G-d about our unique assignment, we promise to do a great job, and our spirit goes off to enter our tiny body."³

Jefferies has taken her world view of work/vocation and tied it to one's spiritual formation to the extent that she is suggesting that our call was determined prior to the physical manifestation of our humanity. Jefferies spiritualizing of call/vocation is not dissimilar from Greenleaf. However, Greenleaf does not share his mind's eye of what is a call, instead, he intermingles the concept and definition of calling with one's desire to be a servant. According to Greenleaf one's call to serve is an inherent part of an individual's character and inward make-up. Robert Greenleaf states that his inspiration of the concept of 'servant as leader' was derived from his reading of Herman Hesse's, *Journey to the East*. The primary character in this book is Leo. Leo's initial positioning of himself as a servant, but ultimately ended up as the leader is the precept for Greenleaf's 'Servant as Leader'.

"SERVANT AND LEADER. Can these two roles be fused in one real person, in all levels of status or calling? "But to me, this story clearly says—the *great leader is seen as servant first*, and that simple fact is the key to his greatness. Leo was actually the leader all of the time, but he was servant first because that was what he was, *deep down inside*. Leadership was bestowed upon a man who was by nature a servant. It was not something given, or assumed, that could be taken away. His

³Spears, *Insights on Leadership*, 31.

servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first.”⁴

Hence, what Greenleaf seems to be stating is that one’s call to serve is imparted into a person and cannot be removed. In other words, when one is called to serve it does not matter what the service or vocation, one will fulfill the call by serving. Being a servant-first means to cater to the needs of others and the mission before one’s own needs.⁵ The biblical text identifies a servant in terms of the submission to service to the will of G-d. King David identifies himself throughout scripture as a Servant of the L-rd,⁶ however, the most poignant idea of David’s servant nature can be found in the scriptures introduction of his personhood in G-d calling David from working in the fields of his father’s house.

1 The L-RD said to Samuel, “How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.”

2 But Samuel said, “How can I go? If Saul hears about it, he will kill me.” The L-RD said, “Take a heifer with you and say, ‘I have come to sacrifice to the L-RD.’ 3 Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate.”

4 Samuel did what the L-RD said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, “Do you come in peace?” 5 Samuel replied, “Yes, in peace; I have come to sacrifice to the L-RD. Consecrate yourselves and come to the sacrifice with me.” Then he consecrated Jesse and his sons and invited them to the sacrifice. 6 When they arrived, Samuel saw Eliab and thought, “Surely the L-RD’s anointed stands here before the L-RD.” 7 But the L-RD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The L-RD does not look at the things people look at. People look at the outward appearance, but the L-RD looks at the heart.” 8 Then Jesse

⁴Greenleaf, *The Servant as Leader*, 2.

⁵Chapter 1: definitions.

⁶1 Samuel 23:10, 1 Samuel 25:39; 2 Samuel 7:26.

called Abinadab and had him pass in front of Samuel. But Samuel said, "The L-RD has not chosen this one either." 9 Jesse then had Shammah pass by, but Samuel said, "Nor has the L-RD chosen this one." 10 Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The L-RD has not chosen these." 11 So he asked Jesse, "Are these all the sons you have?"

"There is still the youngest," Jesse answered. "He is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives." 12 So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the L-RD said, "Rise and anoint him; this is the one." 13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the L-RD came powerfully upon David. Samuel then went to Ramah."⁷

This passage entitled the "Anointing of David," identifies David's **call** to service from shepherding to the future king of Israel. The passage is broken down into three scenes. Scene I begins' by G-d directing Samuel to go and anoint one of the sons of Jesse of Bethlehem to be the future king. Scene II is Samuel interacting with the town's people of Bethlehem, looking for Jesse of Bethlehem. This scene has some unclear twists and turns, however, Samuel does find Jesse and invites him to the anointing ceremony under the ruse of it being a sacrificial ceremony. Scene III is the actual anointing ceremony. During the ceremony Samuel stands before the sons of Jesse and performs the ceremonial ritual, waiting to hear from G-d on which son he should anoint; however, none of the sons which Jesse brought to the ceremony are the chosen one. Samuel then confused enquires from Jesse if he has any other sons? This point is important in that Jesse did not invite the youngest son to the anointing ceremony, the son that was assigned to lowest of menial tasks, sheep tending. The failure to be

⁷<http://www.biblegateway.com/passage/?search=I Samuel 16:1-13=NIV>.

invited, says clearly that Jesse, the father of David, did not consider him worthy of anointment. The fact that David was not invited to the consecration anointing ceremony is quite strange, unexpected, and is exclusionary. There is nothing within the story that suggests that the youngest son should not be invited.

Samuel simply invites Jesse and his “sons”. Why would Jesse exclude only David? He had eight sons and invited seven. One rational explanation of why David was not invited could be accessed through historical and social criticism. David was the youngest and in Israelite custom, the eldest is typically the inheritor. “Much biblical scholarship assumes that the purpose of Deuteronomy 21:15-17 was to oppose a longstanding custom: namely, the right of a father to designate any of his sons as his first born. The son so designated would then be entitled to the birthright, a set of privileges that came due at the time of inheritance.”⁸ Author’s King and Stager agree with this biblical interpretation. “The firstborn son (i.e., the eldest son of the father) enjoyed preferential status. He inherited a double portion of his father’s property, received a special blessing from his father, and succeeded his father as head of the household, exercising authority over the other members.”⁹ Thus, the presumption that David being the youngest would not receive the royal anointing is a relatively fair assumption. Parenthetically, however, the stories in the biblical text often defy this tradition. As a means of analytical comparison of the biblical text violating this Israelite tradition consider the following stories; Joseph and his brothers, Jacob and Esau,

⁸Bruce Wells, "The Hated Wife in Deuteronomical Law," *Vetus Testamentum* 60, no. 1 (January 1, 2010): 131.

⁹Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville: Westminster John Knox, 2001), 47.

and Rachel and Leah. Although, these are illustrations that are contrary to the customs of this era, this perspective is the most plausible.

Why else would David be excluded from the anointing ceremony by his father? Author Rudman suggests that the whole shepherding motif is a theological insertion designed to heighten David's rise to kingship.

"The text indicates that David was out tending the sheep. Here the scholarly consensus asserts that the inclusion of a shepherding background for David is intended to increase the significance of Yahweh's act in bringing him to the throne. Thus, the rise of David is said to fit the typology of a "rags-to-riches" story; one that demonstrates the necessity of Yahweh's favor in any human endeavor, and is the concrete expression of Yahweh's statement that "Yahweh does not see as mortals see; they look on the outward appearance, but Yahweh looks on the heart" (I Sam. xvi 7)." ¹⁰

While author Rudman interprets the fact that David was chosen from the fields of shepherding to kingship as a "rag to riches" motif, this researcher interprets this part of David's story as a true servant being elevated to leadership: the King of Israel. Hence, the biblical story that introduces David in the Bible to its' readers has two servant characteristics embedded within the words, actions and deeds outline within scene III of the passage: call and servant first.

Servant First

King David's stories, chronicle him as a servant more than fifth times. These recordings include David referring to himself as a servant of G-d, the text stating that YHWH recognized David as His servant as well as other biblical characters referring to David as a servant:

¹⁰Dominic Rudman, "The Commissioning Stories of Saul and David as Theological Allegory," *Vetus Testamentum* 50, no. 4 (January 1, 2000): 520.

13 Saul said to him, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of G-d for him, so that he has rebelled against me and lies in wait for me, as he does today?" 14 Ahimelek answered the king, "Who of all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and highly respected in your household? 15 Was that day the first time I inquired of G-d for him? Of course not! Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair."¹¹

An individual that is considered a 'Servant-First' caters to the needs of others and the mission before one's own needs.¹² A servant may also be interpreted as an individual that is devoted and a helpful follower or supporter.¹³ David demonstrates his servant nature in putting the mission before his own needs, by willing to assist in battle and although he is a leader with his own soldiers that follow him, he submits to the directives of Achish. David demonstrates his willingness to put the mission before his own needs when we reflect back to his first recorded battle. In I Samuel 17 David slays the Philistine giant Goliath. This is significant because in the story in I Samuel 29:1- 6, David is desiring to fight in battle, (i.e., serve his country) alongside the soldiers he defeated, the Philistines. The passage indicates that the Israelites were now aligned with the Philistines in battle, the very nation whom, David had caused to submit to the Israelite army¹⁴ against the nation Jazreel. His willingness or, perhaps naivety, to go into a battle field with soldiers, whom he previously defeated, is an example of David putting the mission before his own needs. Additionally, the story reports David as a

¹¹[http://www.biblegateway.com/passage/?search=I Samuel 22:13-15=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2022:13-15=NIV).

¹²Chapter 1: definitions.

¹³Merriam-Webster, Inc., *Merriam-Webster's Collegiate Dictionary* (Springfield: Merriam-Webster, Inc., 2003).

¹⁴I Samuel 17:50-54.

dependable helper and trustworthy supporter; these attributes are inherent in a servant.

“So Achish called David and said to him, “As surely as the L-rd lives, you have been reliable, and I would be pleased to have you serve with me in the army. From the day you came to me until now, I have found no fault in you, but the rulers don’t approve of you. Turn back and go in peace, do nothing to displease the Philistine rulers.” But what have I done?” asked David. “What have you found against your servant from the day I came to you until now? Why can’t I go and fight against the enemies of my L-rd the king?” Achish answered, “I know that you have been as pleasing in my eyes as an angel of G-d; nevertheless, the Philistine commanders have said, ‘He must not go up with us into battle.’ Now get up early, along with your master’s servants who have come with you, and leave in the morning as soon as it is light.” So David and his men got up early in the morning to go back to the land of the Philistines, and the Philistines went up to Jezreel.”¹⁵

This story epitomizes the precept which Greenleaf put forth regarding the character Leo, in *The Journey to the East*, the story which produced the concept of Servant as Leader. “The servant-leader is servant first – as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.”¹⁶ In addition to this story demonstrating the servant nature of David, David’s actions in the passage demonstrates that David listens. “David and his men got up early in the morning to go back to the land of the Philistines, and the Philistines went up to Jezreel.”¹⁷ Hence, David heard what Achish said to him and he listened and followed his directions.

¹⁵[http://www.biblegateway.com/passage/?search=I Samuel 29:6-11=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2029:6-11=NIV).

¹⁶Greenleaf, *The Servant as Leader*, 7.

¹⁷I Samuel 29:11.

Listening and Understanding

Listening is the act of hearing and understanding the words of the speaker. It is evident based upon David's actions that he heard and understood the message Achish. It is also apparent that David was earnestly seeking to understand why he was not welcome in battle. Understanding is the ability to perceive and infer a person's words and actions with proper interpretation of the intention.¹⁸ Understanding can also be stated as comprehending, having insight or to know; it is the desire to understand that determines our disposition, according to Greenleaf. "Is our basic attitude, as we approach the confrontation, one of wanting to understand? Remember that great line from the prayer of St. Francis, "L-rd, grant that I may not seek so much to be understood as to understand."¹⁹ These two attributes, listening and understanding go hand in hand for a servant leader. One cannot understand the needs, desire, circumstances of others without first listening. Greenleaf espouses the following regarding the listening attribute of a leader. "I have a bias about this which suggests that only a true natural servant automatically responds to any problem by listening first. When he is a leader, this disposition causes him to be seen as servant first."²⁰ Listening is an attribute which is imperative if one is going to respond to the needs of all stakeholders involved. One cannot really interpret the needs of others without them telling you what they really need. Hence, a leader must listen to hear and to understand what is the needs of others before the leader

¹⁸Chapter 1: definition.

¹⁹Greenleaf, *The Servant as Leader*, 10.

²⁰Greenleaf, *The Servant as Leader*, 10.

makes a decision that impacts his/her followers. Otherwise, the probability exists that the decision may not meet the needs of one's followers, if you do not first get their input. Greenleaf's bias regarding the need for a leader to possess the skill of listening is apparent as he has a great deal to say regarding listening.

"Listening might be defined as an attitude toward other people and what they are attempting to express. It begins with attention, both the outward manifestation and the inward alertness. It includes constructive responses that help the other person express both thoughts and feelings. The good listener has trained his or her memory to retain what is expressed to refrain from piecemeal value judgments. The good listener remains in a position to assess the relationship among facts, opinions, attitudes, and feelings being expressed and is therefore able to respond to the total expression of the other person. The good listener tries to hear everything that is said, not just what the listener expects or want to hear. Listening, so defined, is a discipline that improves fact-to-face relations; it saves time in the process of communicating, and it gives the listener a better grasp of what other people have to tell him and how they feel about what they are saying. And good listening communicates something that is universally good: attentiveness."²¹

Listening is an attribute that is intertwined with other characteristics, of servant leadership. The characteristics of a servant leader may or may not stand in isolation, but they are more likely to be woven together with comparable servant like behavior.

In the above biblical passage, the servant leadership characteristics of listening, understanding and servant first were all executed by King David for the purpose of building and maintain the loyalty of his followers. David had men with him on this journey at Aphek, and though Achish is not a 'follower' of David's at this time in the story, as David is currently serving him, Achish would eventually be under the authority of David. Servant leaders model the behaviors that they

²¹Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 70.

want their subordinates to immolate,²² hence, David listening to Achish and understanding that the Philistines did not want him with them in battle helped build loyal follower in two ways. One, David's men observed David's obedience to the leader in the situation, thus, providing them with the role modeling that is essential in leadership. Secondly, the fact that David had formerly killed the Philistine army hero, Goliath,²³ could have potentially put himself and the other men in jeopardy, as one or more of the Philistine soldiers may have attempted retaliation during the battle, thus, demonstrating that he did not have his men's best interest at heart, nor putting their needs before his own: servant first. Moreover, David's example to his men of listening and understanding the rejection of his presence, assisted in the maintenance of his men's loyalty and potentially built some loyalty from Achish's and the Philistine soldiers.

Persuasion, Conceptualization and Knowing the Unknowable

Another passage that identifies multiple servant leader characteristics of David, are in Samuel 21:1-6. Within the words, actions and/or deeds of this story, the characteristics of persuasion, conceptualization and to know the unknowable will be exhibited. Persuasion is the ability to convince others to agree with your perspective.²⁴ It is the ability to be able to entice, coax or encourage another individual to perform an act or draw the same conclusion. Greenleaf states that, "Leadership by persuasion has the virtue of change by

²²Sergiovanni, *Moral Leadership*.

²³1 Samuel 17.

²⁴Chapter 1: definitions.

convincement rather than coercion. Its advantages are obvious.”²⁵ In other words, Greenleaf is saying that true influence and power comes from the ability to persuade followers, not because the people feel they must follow you, but because they are assured they should or want to follow. Knowing the unknowable is a sense of intuition that is not always explainable and leads to successful outcomes.²⁶ To know that which is not known, is a form of intuition. According to Greenleaf, the gift of intuition is what distinguishes a person as a leader. “The art of leadership rests, in part, on the ability to bridge that gap by intuition, that is, a judgment from the unconscious process. The person who is better at this than most is likely to emerge the leader because he contributes something of great value.”²⁷ To know what others do not or cannot is what qualifies the leader to lead.²⁸ It is indeed the quality of intuition and insight that leads David to the safe space of the temple to request resources from the Priest. The following passage demonstrates how David exemplifies all three of these servant characteristics.

“David went to Nob, to Ahimelech the priest. Ahimelech trembled when he met him, and asked, “Why are you alone? Why is no one with you?” 2 David answered Ahimelech the priest, “The king charged me with a certain matter and said to me, ‘No one is to know anything about your mission and your instructions.’ As for my men, I have told them to meet me at a certain place. 3 Now then, what do you have on hand? Give me five loaves of bread, or whatever you can find.” 4 But the priest answered David, “I don’t have any ordinary bread on hand; however, there is some consecrated bread here--provided the men have kept themselves from women.” 5 David replied, “Indeed women have been kept from us, as usual whenever I set out. The men’s things are holy even on missions that

²⁵Greenleaf, *The Servant as Leader*, 22.

²⁶Chapter 1: definitions.

²⁷Greenleaf, *The Servant as Leader*, 15.

²⁸Greenleaf, *The Servant as Leader*, 14.

are not holy. How much more so today!" 6 So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the L-RD and replaced by hot bread on the day it was taken away." 7 Now one of Saul's servants was there that day, detained before the L-RD; he was Doeg the Edomite, Saul's chief shepherd. 8 David asked Ahimelek, "Don't you have a spear or a sword here? I haven't brought my sword or any other weapon, because the king's mission was urgent." 9 The priest replied, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here; it is wrapped in a cloth behind the ephod. If you want it, take it; there is no sword here but that one." David said, "There is none like it; give it to me."²⁹

The interpretation of this passage requires looking at the prior chapter I Samuel 20, as it explains why David is alone without resources. David is fleeing from King Saul, because the King has ordered an edict to kill David, due to his intense jealousy of David. Hence, David lies to the Priest Ahimelech when he states that "The king charged me with a certain matter and said to me, 'No one is to know anything about your mission and your instruction.'" David also lied when he stated, "I haven't brought my sword or any other weapon, because the king's mission was urgent." Although these are untruths, David's intuition and ability to conceptualize the spiritual obligations of the Priest in conjunction with his current situation provided him the necessary consciousness, to know the unknowable, that he could not be forthcoming with the priest and still receive the necessary resources of food and weapons. The sustenance that David is seeking is holy bread that is to only be consumed by the priest and for sacrificial offerings. Due to David's ability to conceptualize the position of the Priest regarding the holy sacraments (abstaining from relations with women) affords him the insight to be able to persuade the priest to give him the consecrated bread, as well as the

²⁹[http://www.biblegateway.com/passage/?search=I Samuel 21:1-9=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2021:1-9=NIV).

sword that is behind the holy cloth: ephod. The text does not state that David knew that his sword was kept in the temple, but it could be inferred that David's intuition allowed him to know where the sword that he used to kill the giant Goliath, which is the very reason why David receives so much notoriety; "Saul has slain his thousands, while David has slain his tens of thousands."³⁰

The narrative of David with Priest Ahimelech demonstrates how David deals with the challenge of choosing and prioritizing resources by exercising the servant leadership characteristics; persuasion, conceptualization and to know the unknowable. As previously stated, David is fleeing from King Saul and is alone without food, weapon or a servant. Hence, David is in need of nourishment and protection. David reasons that the sanctuary is a non-threatening space, so he goes there to get the necessary resources for his survival. David conceptualizes that Priest Ahimelech will not only keep his presence silent, but based upon his understanding of the holy scriptures and sacraments, he believes he can persuade the Priest to yield the bread, wine and sword. David demonstrated that he knew the unknowable in choosing and prioritizing the resources of the temple for his journey to Gath; as his needs were met through his intuition that is not explainable. The last half of the book of I Samuel is David fleeing from King Saul. The text states that this is due to G-d departing from Saul and being with David, as well as Saul's fear and jealousy of David.

7 As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands." 8 Saul was very angry; this refrain displeased him greatly. "They have credited David with tens of thousands," he thought,

³⁰<http://www.biblegateway.com/passage/?search=I Samuel 18:7>.

“but me with only thousands. What more can he get but the kingdom?”
 9 And from that time on Saul kept a close eye on David.” “12 Saul was
 afraid of David, because the L-RD was with David but had departed from
 Saul.”³¹

Building Community and Healing

Within these narratives David is forced to run and escape from one country to the next in order to stay alive. During these instances of David fleeing are illustrations of how he manages to gain and maintain loyal followers because he exercises servant like characteristics. These attributes displayed by David draws those around him to desire to be in relationship/community. Building community is defined as a two way collaboration, a development of relationships that includes bottom up involvement.³² To build means to grow, to increase or to create. A Community is a group of people that share a common bond, whether it is locality, neighborhood, organizational, brotherhood or sisterhood or a group of individuals, those that have like minds regarding any particular goal or belief. Building community is a specific servant leader attribute, as well as a key component of leadership that is essential to the definition of a leader, i.e., that one has loyal followers, thus, building community is to be identified, analyzed and described in association with each leader/subject studied within this study. According to Spears,

“The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution. Servant-leadership

³¹<http://www.biblegateway.com/passage/?search=I Samuel 18:5-9, 12=NIV>.

³²Chapter 1: definitions.

suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said, “All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his(or her) own unlimited liability for a quite specific community-related group.”³³

This is exactly what David does with the house of Saul and as a leader of the armed forces. David demonstrates ‘unlimited liability’ to the king and his family and to the Hebrew community. As Greenleaf denotes, much of David’s ability to ‘show the way’ lied in his faithfulness towards the king who persisted in wrong actions towards David, but David persisted in right actions towards the king: actions not towards a large group of people, but a family, a powerful family; the king’s family.

“4 Jonathan spoke well of David to Saul his father and said to him, “Let not the king do wrong to his servant David; he has not wronged you, and what he has done has benefited you greatly. 5 He took his life in his hands when he killed the Philistine. The L-RD won a great victory for all Israel, and you saw it and were glad. Why then would you do wrong to an innocent man like David by killing him for no reason?”³⁴

King Saul’s son Jonathon as well as his daughter Michel both loved David and committed their loyalty to David over their own father.

“1 After David had finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself. 2 From that day Saul kept David with him and did not let him return home to his family. 3 And Jonathan made a covenant with David because he loved him as himself.”³⁵

Jonathan’s pledge to David was joined by his sister Michal whom Saul gave to David as his wife with the intention of Michael being a “snare” to David; instead,

³³Greenleaf and Spears, *The Power of Servant-Leadership*, 8.

³⁴<http://www.biblegateway.com/passage/?search=I Sam 19:4-5>=NIV.

³⁵<http://www.biblegateway.com/passage/?search=I Samuel 18:20-21>=NIV.

however, Michal's loyalty to David also superseded her loyalty to her father. This loyalty may have been simply due to the fact that David was now her husband and she chose her husband over her father, however, based upon the passages narratives, it can be deduced that Michal agreed with her brother's disposition regarding Saul and David.

"11 Saul sent men to David's house to watch it and to kill him in the morning. But Michal, David's wife, warned him, 'If you don't run for your life tonight, tomorrow you'll be killed.'" 12 So Michal let David down through a window, and he fled and escaped. 13 Then Michal took an idol and laid it on the bed, covering it with a garment and putting some goats' hair at the head. 14 When Saul sent the men to capture David, Michal said, 'He is ill.'" 15 Then Saul sent the men back to see David and told them, 'Bring him up to me in his bed so that I may kill him.'" 16 But when the men entered, there was the idol in the bed, and at the head was some goats' hair. 17 Saul said to Michal, 'Why did you deceive me like this and send my enemy away so that he escaped?'"³⁶

As previously stated, much of the narrative of I Samuel is about David running away from Saul's attempts to take his life. David was able to create allies in Saul's children because they could see the good servant like attributes in David, (Initiative, empathy, healing) and the bad attributes of their father. Robert Greenleaf explains, "Only community can give the healing love that is essential for health."³⁷ "Love is an undefinable term, and its manifestations are both subtle and infinite. But it begins, I believe, with one absolute condition: unlimited liability. As soon as one's liability for another is qualified to any degree, love is diminished by that much."³⁸ The healing that Saul's children needed was this unlimited liability in the form of love, loyalty and commitment that David continued

³⁶[http://www.biblegateway.com/passage/?search=I Samuel 19:11-17=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2019:11-17=NIV).

³⁷Greenleaf, *The Servant as Leader*, 28.

³⁸Greenleaf, *The Servant as Leader*, 29.

to give, even though it was not deserved by their father. However, it was not only the king's children whom David found favor, loyalty and follow ship, but it was also the king's attendants, and the text records that all of the Hebrews loved David because David displayed 'unlimited liability', towards the nation.

“12 Saul was afraid of David, because the L-RD was with David but had departed from Saul. 13 So he sent David away from him and gave him command over a thousand men, and David led the troops in their campaigns. 14 In everything he did he had great success, because the L-RD was with him. 15 When Saul saw how successful he was, he was afraid of him. 16 But all Israel and Judah loved David, because he led them in their campaigns.”³⁹

Initiative and Vision

The campaigns which the narrative is referring are battles of war. It is in these campaigns that David had the opportunity to show his servant attributes to those he led and commanded in battle. The Bible records the following servant characteristics of David as a commander in the army, goal & vision, initiative, power and authority, commitment to growth of people, awareness, conceptualization, and withdrawal. These attributes are those David displayed while he was in battle and leading the campaigns for the king as well as when he was fleeing from the king with his troops. In the first battle that David embarked upon, the defeat of the giant Goliath, he exhibited two key servant leader attributes, initiative and goal and vision. Within the stories passages, David, is still living at home and performing servant tasks. He is instructed by his father to go take food to his brothers who are soldiers in the king's army. Parenthetically, this is yet another example of how his family did not acknowledge him as having

³⁹[http://www.biblegateway.com/passage/?search=I Samuel 18:12-16=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2018:12-16=NIV).

leadership attributes, even after he had been anointed by the priest Samuel.

David approaches the battle field and observes the fear of the soldiers toward Goliath. However, despite their fear and the advice of king, David takes the initiative to enter into battle and destroy Goliath.

“The very essence of leadership, going out ahead to show the way, derives from more than usual openness to inspiration. Why would anybody accept the leadership of another except that the other sees more clearly where it is best to go? But the leaders needs more than inspiration He ventures to say, “I will go; come with me!” He initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. He says, “I will go, follow me!” when he knows that the path is uncertain, even dangerous. And he trusts those who go with him.”⁴⁰

Greenleaf’s notion of initiative being the spirit of what is a leader is clearly delineated in the passages of the story of David and Goliath. David eagerly volunteers to ‘show the way’ in battle and fight against the Philistine giant; he ‘initiates’, he takes the chance even though there are no assurances and it is dangerous. His rationale for leading the battle is as intriguing as his willingness to volunteer. David states, that he is confident that he can defeat the giant because G-d was with him when the lion and bear attempted to kill him and his sheep, and instead of that occurring, David killed both the lion and the bear, thus, G-d will be with him to bring down Goliath. Moreover, David states that his purpose for doing this is bring glory to the G-d of the Israelites.⁴¹ A leader must be able to articulate their vision and goal and exemplify the road to travel in pursuit of this goal. In other words, a goal is essential because it provides the

⁴⁰Greenleaf, *The Servant as Leader*, 8.

⁴¹<http://www.biblegateway.com/passage/?search=I Samuel 17:34-36>.

necessary sight for others to see the pathway to achieve the anticipated outcome. Greenleaf states:

“A mark of a leader, an attribute that puts him in a position to show the way for others, is that he is better than most at pointing the direction. As long as he is leading, he always has a goal. It may be a goal arrived at by consensus; or the leader, acting on inspiration, may simply have said, “Let’s go this way.” But the leader always knows what it is and can articulate it for any who are unsure. By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves.”⁴²

This is exactly what David is stating in his words, actions and deeds when responding to all those that tried to persuade him that he, a neophyte in combat, could not defeat the warrior, Goliath, who has so much experience. However, David’s reply was that he alone could not destroy the great giant, but surely David could as he was led by the G-d of Israel, the G-d that helped him conquer the two most feared animals of the jungle; the lion and the bear, this G-d, the G-d Almighty, would also help him conquer this “uncircumcised Philistine,” so that all nations would know there was a G-d in Israel’ David was clear on his purpose, path and outcome and he takes the lead.

17 Now Jesse said to his son David, “Take this ephah of roasted grain and these ten loaves of bread for your brothers and hurry to their camp.

18 Take along these ten cheeses to the commander of their unit. See how your brothers are and bring back some assurance from them. 19 They are with Saul and all the men of Israel in the Valley of Elah, fighting against the Philistines.” 20 Early in the morning David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to its battle positions, shouting the war cry. 21 Israel and the Philistines were drawing up their lines facing each other. 22 David left his things with the keeper of supplies, ran to the battle lines and asked his brothers how they were. 23 As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his

⁴²Greenleaf, *The Servant as Leader*, 9.

lines and shouted his usual defiance, and David heard it. 24 Whenever the Israelites saw the man, they all fled from him in great fear. 25 Now the Israelites had been saying, "Do you see how this man keeps coming out? He comes out to defy Israel. The king will give great wealth to the man who kills him. He will also give him his daughter in marriage and will exempt his family from taxes in Israel."

32 David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him." 33 Saul replied, "You are not able to go out against this Philistine and fight him; you are only a young man, and he has been a warrior from his youth." 34 But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, 35 I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. 36 Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living G-d. 37 The L-RD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine." Saul said to David, "Go, and the L-RD be with you."

45 David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the L-RD Almighty, the G-d of the armies of Israel, whom you have defied. 46 This day the L-RD will deliver you into my hands, and I'll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the whole world will know that there is a G-d in Israel. 47 All those gathered here will know that it is not by sword or spear that the L-RD saves; for the battle is the L-RD's, and he will give all of you into our hands." 48 As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him. 49 Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground. 50 So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.⁴³

David is victorious in battle against the Philistine giant and causes him to fall with a sling shot and a rock. The method/weapon used to kill the giant is emphasized to support the precept that it took a greater force outside of a rudy boy, not dressed in armor, ill prepared for battle, to defeat the great giant: it took YHWH.

⁴³<http://www.biblegateway.com/passage/?search=I Samuel 17: 17-25; 32-37; 45-50>.

The text records that David's lack of warrior build and stature, was an insult to the giant Goliath.

"42 He looked David over and saw that he was little more than a boy, glowing with health and handsome, and he despised him. 43 He said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his G-ds."⁴⁴

As the pages of the text recount, we know that the David conquered Goliath and became the soldier whom the praise singers, sang: "Saul has slain his thousands, and David his tens of thousands."⁴⁵ David was clear on his objective, what he needed to wear and carry in the battlefield, as well as what was the expected result; to cut off the head of the Philistine soldier and present it to King Saul. The popular story of David and Goliath exhibits David's fidelity to the mission for his stakeholders, the Israelites. As he applies the servant leadership attributes goal/vision and initiative. David showed initiative as he was the only soldier that was willing to lead the troops into battle so that the Philistines would be subdued to the Israelites once he conquered the Philistine warrior, Goliath. David's brother, Eliab tried to stop and discourage David from participating in the battle.⁴⁶ However, David persisted and began speaking with another soldier, until he was overheard by the king. The king tried to tell David that he was not suited for battle, but again, David insisted that he could win, because he had YHWH on his side. Hence, both of the servant leadership characteristics of goal and initiative are evident as David stated that his mission

⁴⁴<http://www.biblegateway.com/passage/?search=I Samuel 17: 42-43=NIV>.

⁴⁵<http://www.biblegateway.com/passage/?search=I Samuel 18: 7=NIV>.

⁴⁶<http://www.biblegateway.com/passage/?search=I Samuel 17: 28-29=NIV>.

was “all will know there is a G-d in Israel”⁴⁷ and he led (showed the way) the Israelites to victory over the Philistines.

Commitment to Growth of People

In the next passage, David, demonstrates the leadership characteristic of developing others into leaders. David has the opportunity to correct the attitudes of his troops and to resolve a conflict that is occurring amongst the soldiers that he leads. Commitment to growth of people is defined as the actions of the leader is to routinely and often observes the actions and behaviors of their subordinates and gives constructive feedback, as well as creates opportunities for personal and professional development.⁴⁸ The story of dividing the plunder is David responding to the inappropriate suggestions of some of his squad. Greenleaf and Spears explain the quality of a leader that is committed to the growth of their people as follows:

“Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the persona, professional, and spiritual growth of employees.”⁴⁹

Greenleaf’s explanation that of what it means for a leader to demonstrate that he values his people more than material things, stuff or wealth is clearly evident within the story of dividing the plunder.

“21 Then David came to the two hundred men who had been too exhausted to follow him and who were left behind at the Besor Ravine.

⁴⁷<http://www.biblegateway.com/passage/?search=I Samuel 17:46=NIV>.

⁴⁸Chapter 1: definitions.

⁴⁹Greenleaf, *The Servant as Leader*, 7-8.

They came out to meet David and the people with him. As David and his men approached, he greeted them. 22 But all the evil men and troublemakers among David's followers said, "Because they did not go out with us, we will not share with them the plunder we recovered. However, each man may take his wife and children and go." 23 David replied, "No, my brothers, you must not do that with what the LORD has given us. He has protected us and handed over to us the forces that came against us. 24 Who will listen to what you say? The share of the man who stayed with the supplies is to be the same as that of him who went down to the battle. All will share alike." 25 David made this a statute and ordinance for Israel from that day to this.⁵⁰

Foresight

Some of the men felt as though those that did not actually fight in combat, but watched over the soldier's camp and goods, should not receive the same compensation as those that did fight the enemy. This type of team conflict is not uncommon and perceivably continues to occur within today's society. The soldiers were basically disputing that those that risked their lives in battle should be paid more than those that did not take any risks fighting. Individual team members receiving different levels of compensation for dissimilar tasks, is a relatively fair argument in our current day society; however, David disagrees. David says no to the inequity of distributing resources and says that the assignments though different are both necessary, thus, those that assured the safety of the soldiers belongings would receive the same portion as those that went out to battle. The resolution which David put forth was to provide access and equity to all of the soldiers, as well as to create unity and community through equitable distribution of resources. David resolved this desire to distribute the resources in an unfair manner by showing his followers that he was more

⁵⁰<http://www.biblegateway.com/passage/?search=1 Samuel 30:21-25=NIV>.

committed to their growth and all of their well beings than he was to acquiring plunder/wealth. This decision can also be interpreted as David exercising foresight for future combat. If part of the team felt slighted they could become resentful and unsupportive of one another, which could potentially endanger future battles. David continues to demonstrate multiple servant leadership attributes as he flees from Saul, waiting on the L-rd to vindicate him.

Power and Authority and Empathy

The next passage of scripture is a story of David sparing Saul's life. David has the opportunity, the power and authority and would be completely justified if he took this chance to retaliate against Saul and stop him from his unjust pursuit of David. Instead, however, David resists and exemplifies the attributes of awareness, empathy and power and authority. Power and authority is defined as has the ability to cause hurt to others but chooses not to.⁵¹ Greenleaf expounds on this concept of ability to hurt and does not with the following statement. "The servant by definition is fully human. The servant-leader is fully human. The servant-leader is functionally superior because he is closer to the ground – he hears things, see things, knows things, and his intuitive insight is exceptional. Because of this he is dependable and trusted. And he knows the meaning of that line from Shakespeare's sonnet: They that have power to hurt and will do none....."⁵² The story personifies this Shakespearean sonnet, as it describes Saul being physically vulnerable to be attacked and killed with a scarce chance

⁵¹Chapter 1: definitions.

⁵²Greenleaf, *The Servant as Leader*, 32.

to resist or oppose David, but David chooses not to. The text attributes this decision to the fact that Saul is the anointed of the L-rd. As best as this researcher can ascertain, there is not any specific command or biblical law that would mandate this type of decision by David. In fact, David's men encourage him to take this as 'the L-rd delivering Saul into David's hands to deal with as he chooses.'⁵³ There are several servant characteristics which could be inferred for this decision of David's. It could be said that David was empathetic towards Saul, as he knew that he would also be king one day, and that he was the anointed of the L-rd; thus, he would not jeopardize that holy position and would not want anyone to retaliate on him once he was king. Empathy as delineated in our servant characteristic definitions is the act of being able to put oneself in another person's shoes and understand the feelings that they are experiencing.⁵⁴

The action of empathy is according to Greenleaf is how one builds loyal followers. "The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be. Men grow taller when those who lead them empathize and when they are accepted for what they are, even though their performance may be judged critically in terms of what they are capable of doing. Leaders who empathize and who fully accept those who go with them on this basis are more likely to be trusted."⁵⁵

Awareness

Trust building is my second inference of why David made the conscious choice to allow Saul to live, even though this decision did not free him immediately. David practiced awareness in this choice. The servant leader

⁵³<http://www.biblegateway.com/passage/?search=I Samuel 24:4>.

⁵⁴Chapter 1: definitions.

⁵⁵Greenleaf, *The Servant as Leader*, 14.

characteristic of awareness means that the leader is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret others presence, words and actions.⁵⁶ Greenleaf's explanation of how he understands awareness of the servant leader is exactly what David does in the following passage.

“The cultivation of awareness gives one the basis for detachment, the ability to stand aside to see oneself in perspective in the context of one's own experience, amidst the ever present dangers, threats, and alarms. Then one sees one's own peculiar assortment of obligations and responsibilities in a way that permits one to sort out the urgent from the important and perhaps deal with the important. **Awareness** is not a giver of solace – it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonable disturbed. They are not seekers after solace. They have their own inner serenity.”⁵⁷

Disturber and Power and Authority

David is able to distinguish between the “urgent and important.” If David had acted out of urgency, he would have responded to the danger and threats of Saul, instead of responding to the importance of his belief of not touching the Lord's anointed. This conviction is derived out of David's mission of honoring the God of Israel and he is demonstrating his fidelity to this mission by not taking revenge on Saul through implementing the servant leadership characteristics, awareness, power and authority, foresight and disturber. David acted out of his inner man and refused to respond to the words of his men. He was totally aware that Saul intended to harm him and was disturbed by the misnomer that he planned to hurt Saul in anyway. Thus, David defies the status quo, and does not

⁵⁶Chapter 1: definitions.

⁵⁷Greenleaf, *The Servant as Leader*, 19-20.

take the opportunity to retaliate against his enemy. David becomes a disturber in his men's eyes, and he hopes to help them grow, change their perspective and maintain their loyalty toward him with this decision.

"After Saul returned from pursuing the Philistines, he was told, 'David is in the Desert of En Gedi.'" 2 So Saul took three thousand able young men from all Israel and set out to look for David and his men near the Crag of the Wild Goats. 3 He came to the sheep pens along the way; a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave. 4 The men said, "This is the day the L-RD spoke of when he said [b] to you, 'I will give your enemy into your hands for you to deal with as you wish.'" Then David crept up unnoticed and cut off a corner of Saul's robe. 5 Afterward, David was conscience-stricken for having cut off a corner of his robe. 6 He said to his men, "The L-RD forbid that I should do such a thing to my master, the L-RD's anointed, or lay my hand on him; for he is the anointed of the L-RD." 7 With these words David sharply rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way. 8 Then David went out of the cave and called out to Saul, "My L-rd the king!" When Saul looked behind him, David bowed down and prostrated himself with his face to the ground. 9 He said to Saul, "Why do you listen when men say, 'David is bent on harming you'? 10 This day you have seen with your own eyes how the L-RD delivered you into my hands in the cave. Some urged me to kill you, but I spared you; I said, 'I will not lay my hand on my L-rd, because he is the L-RD's anointed.'" 11 See, my father, look at this piece of your robe in my hand! I cut off the corner of your robe but did not kill you. See that there is nothing in my hand to indicate that I am guilty of wrongdoing or rebellion. I have not wronged you, but you are hunting me down to take my life. 12 May the L-RD judge between you and me. And may the L-RD avenge the wrongs you have done to me, but my hand will not touch you. 13 As the old saying goes, 'From evildoers come evil deeds,' so my hand will not touch you. 14 "Against whom has the king of Israel come out? Who are you pursuing? A dead dog? A flea? 15 May the L-RD be our judge and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hand." 16 When David finished saying this, Saul asked, "Is that your voice, David my son?" And he wept aloud. 17 "You are more righteous than I," he said. "You have treated me well, but I have treated you badly. 18 You have just now told me about the good you did to me; the L-RD delivered me into your hands, but you did not kill me. 19 When a man finds his enemy, does he let him get away unharmed? May the L-RD reward you well for the way you treated me today. 20 I know that you will surely be king and that the kingdom of Israel will be established in your hands. 21 Now swear to me by the L-RD that

you will not kill off my descendants or wipe out my name from my father's family." 22 So David gave his oath to Saul. Then Saul returned home, but David and his men went up to the stronghold.⁵⁸

David learned from his prior interactions with Saul's children that it was indeed his integrity that superseded their fathers' uprightness which caused them to pledge their loyalty to David. Hence, as we have already established, David's foresight and conceptualization contributed to his ability to practice awareness of those he led. How would they respond to David if he retaliated against Saul and did not allow G-d to vindicate him? How would YHWH respond to David? David's manifestation of true servant like characteristics in his words, actions, and deeds caused King Saul, to confess, that David was more righteous than he and that surely David would be the future king; because, David had the power and authority to harm him, Saul, and he did not. These same servant attributes are demonstrated in chapter 26 of I Samuel. David again spared Saul's life. Saul projected unrighteous acts toward David, and his lack of righteousness was revealed in his inability to keep his word. Consequently, even though Saul had a moment of understanding and awareness, he still continued to hunt David. David, however, was a man of his word. Although this characteristic of being a man/woman of one's word is not a servant leader characteristic identified within the parameters of this study, it has evolved in research as an attribute that is worthy of noting, as we study a leader who demonstrated all eighteen characteristics deemed key illustrations of a true servant leader as espoused by Robert Greenleaf. This level of integrity is demonstrated in chapter 26 as well as

⁵⁸[http://www.biblegateway.com/passage/?search=I Samuel 24:1-22=NIV](http://www.biblegateway.com/passage/?search=I%20Samuel%2024:1-22=NIV).

once David becomes king in the book of II Samuel. It is the culmination of the servant leader characteristics that elevate David in the eyes of the people to trust and respect David and follow him, as they anoint him the future king.

Saul's demise eventually occurs through the hand of an Amalekite. David made an oath to Saul that he would never harm him or any of his descendants.⁵⁹ David maintains his belief that no one should lift their hand against G-ds anointed, thus, David avenges Saul's death by killing the man that killed Saul. Not only does he avenge Jonathan and Saul's death, he also avenges the death of Abner,⁶⁰ the commander of Saul's army, the death of Ish-Bosheth,⁶¹ Saul's son and he moves Jonathan's son, Mephibosheth into the king's palace, along with Mephibosheth's servant Ziba, and all of his family.⁶² In conjunction with righting the wrong done to Saul's family, David and his men publicly mourned the death of Saul and the death of Abner by performing the morning ritual of tearing their clothes and fasting.

11 Then David and all the men with him took hold of their clothes and tore them. 12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the L-RD and for the nation of Israel, because they had fallen by the sword. 13 David said to the young man who brought him the report, "Where are you from?" "I am the son of a foreigner, an Amalekite," he answered. 14 David asked him, "Why weren't you afraid to lift your hand to destroy the L-RD's anointed?" 15 Then David called one of his men and said, "Go, strike him down!" So he struck him down, and he died. 16 For David had said to him, "Your blood be on your own head. Your own mouth testified against you when you said, 'I killed the L-RD's anointed.'" 17 David took up this lament concerning Saul and

⁵⁹[http://www.biblegateway.com/passage/?search=I Samuel 24: 21-22.](http://www.biblegateway.com/passage/?search=I%20Samuel%2024%3A%2021-22)

⁶⁰[http://www.biblegateway.com/passage/?search=II Samuel 3: 22-39.](http://www.biblegateway.com/passage/?search=II%20Samuel%203%3A%2022-39)

⁶¹[http://www.biblegateway.com/passage/?search=II Samuel 4.](http://www.biblegateway.com/passage/?search=II%20Samuel%204)

⁶²[http://www.biblegateway.com/passage/?search=II Samuel 9.](http://www.biblegateway.com/passage/?search=II%20Samuel%209)

his son Jonathan, 18 and he ordered that the people of Judah be taught this lament of the bow (it is written in the Book of Jashar).⁶³

Withdrawal

The lament song expresses David's respect for Saul as king and his love and friendship for Saul's son Jonathan. Through the public acknowledgement of sorrow, David convinced the people that he was innocent of these men's death. The public grieving demonstrated the characteristics of empathy, awareness, foresight, healing, and building community. David's lament built community, because he was empathetic towards his enemy and his household, because David was aware and properly interpreted how the people would interpret his actions, and he displayed foresight, understanding how his reaction to Saul and his families death would impact how the people of Judah received him. In the immediate narrative, following the lament that David required the people to learn is David withdrawing and seeking the counsel of the L-rd for his next journey. Withdrawal is to know when to reflect, pray and retreat to determine the next step.⁶⁴ Greenleaf explains that withdrawing is hearing and listening to that quiet still voice.

"I have stressed the word *individual* because of my belief that the only access we have to inspiration, to those subtle prompting of intuitive insight from the vast unconscious storehouse of wisdom and experience, is through the mind of an individual. I was deeply touched by a quote from a late lecture by Camus. "Great ideas come into the world as gently as doves....Listen carefully and you will hear the flutter of: their wing." Only the solitary individual in the quietness of his own meditation gets these great ideas intuitively. They don't come in stentorian tones, over the

⁶³<http://www.biblegateway.com/passage/?search=II Samuel 1:11-18=NIV>.

⁶⁴ Chapter 1: definitions.

public address system to groups. That only happens *after* an individual has listened carefully to the flutter of their wings.”⁶⁵

The quivering voice recorded in this passage directs David to re-locate to the town of Hebron. David listens to this voice and walks into the promises of G-d; and is anointed King of Judah in Hebron.

“In the course of time, David inquired of the L- RD. “Shall I go up to one of the towns of Judah?” he asked. The L-RD said, “Go up.” David asked, “Where shall I go?” “To Hebron,” the L-RD answered. 2 So David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel. 3 David also took the men who were with him, each with his family, and they settled in Hebron and its towns. 4 Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah.”⁶⁶

David’s ability to withdraw and hear from G-d directed him throughout his recorded journey of fleeing from Saul. David would pray to the L-rd for direction and guidance to determine if he will be victorious if he entered into battle or would he be defeated? In I Samuel 23:2,4 David sought the L-rd’s guidance on whether to fight against the Philistines to save the city of Keilah and in I Samuel 30:8 David prays to the L-rd inquiring if he should enter into battle with the Amalekites. It is David’s ability to withdraw and seek out the counsel of the L-rd, that is attributed for David becoming King David by the loyalty of the followers that he was able to build and maintain. It was also that servant characteristic of withdrawal that allowed David to stay true to his mission as well as prioritize his resources for the funeral services of Saul and his family. King David’s success,

⁶⁵ Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 330.

⁶⁶ <http://www.biblegateway.com/passage/?search=I Samuel 2:1-3=NIV>.

lineage and historical notoriety were gained because he was on all account a true servant leader.

King David demonstrated all eighteen of the servant leadership characteristics. The qualities were used in the resolution of building and maintaining loyal followers, in choosing and prioritizing of resources, in demonstrating accountability of fidelity to the mission for all stakeholder and for providing access and equity to meeting the needs of all stakeholders. This dissertation will continue to further discuss the servant leader characteristics of King David in Chapter IV in the examination of the evidence of servant characteristics as he resolves the above stated challenges.

Apostle Paul and Call

King David was the First Testament leader which we analyzed to assess if he possessed servant leader characteristics. Apostle Paul will be the Second Testament leader that will be studied to determine whether or not his words, actions and deeds as recorded in the biblical text demonstrate servant leader characteristics. Just as King David, this research study identified all eighteen of the eighteen servant leader characteristics, identified as pertinent to a servant leader, within the writings about and authored by Apostle Paul. We will approach the assessment of Apostle Paul beginning with the servant characteristic "Call"; as we did with King David. Call as previously noted is the one attribute that supplants any type of circumstance/s because it is an internal prompting that becomes evident to the outside world based upon a persons, choices, service, goals and possibly vocation. Within the context of scripture, one's call is

generally from G-d. And when one is called by G-d, they are “being set a part to carry out the mission or objectives of the L-rd. The biblical text defines a call as one being set apart for G-d or YHWH to carry out one or more of G-d’s objectives; or it is “G-d summoning us to himself.”⁶⁷ In the 2nd Testament Paul is recorded as having a personal encounter with G-d along the Damaskan Road.⁶⁸ Paul also identifies himself as one who is called by G-d to serve G-d and G-d’s people, specifically, the Gentile’s. Robert Greenleaf begins his writing “Servant as Leader,” by asking a rhetorical ‘question can a person truly be both’? “SERVANT AND LEADER.” Can these two roles be fused in one real person, in all levels of status or calling? If so, can that person live and be productive in the real world of the present? My sense of the present leads me to say yes to both questions.”⁶⁹ Greenleaf asks this question to lead him to his explanation of why he believes that this is possible. Greenleaf explains that his idea of Servant as Leader derived from his reading of “Journey to the East” by Herman Hess. It was in this reading that the main character Leo was introduced initially as the servant of the team on the journey, however, when it was all said and done the team could not proceed without the leadership and direction of Leo; which was his true role all along, however, his posture was as a servant.⁷⁰ The visual of servant as leader can be used to describe our Second Testament leader, Apostle Paul. Paul was called by G-d, yet his role and disposition was both servant and leader. Many of the Second Testament writings are letters that were written by Apostle

⁶⁷Barker and Burdick, *The NIV Study Bible*, Index.

⁶⁸<http://www.biblegateway.com/passage/?search=Acts 9: 1-19>.

⁶⁹Greenleaf, *The Servant as Leader*, 1.

⁷⁰Greenleaf, *The Servant as Leader*, 1-2.

Paul. At the beginning of these letters, also known as books of the Bible, Paul identifies himself as the author speaking to the church that was established during his tenure in that city. Within two of the letters, Romans 1:1 and I Corinthians 1:1, Paul identifies himself as a servant of Christ that was called. “Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of G-d—”⁷¹ and again in I Corinthians, Paul begins his letter, “Paul, called to be an apostle of Christ Jesus by the will of G-d, and our brother Sosthenes.”⁷² Paul classifies himself as one that was called of G-d, whom is also a servant of Christ Jesus. These words solidify Paul’s perception of himself as a servant called by G-d. However, the following words identify the text indicating that the Holy Spirit spoke to the church of Antioch and said that Paul was called by G-d.

1 Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2 While they were worshiping the L-rd and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 So after they had fasted and prayed, they placed their hands on them and sent them off.⁷³

Build Community, Servant First and Goals

Being sent off to a new city, town or country was a regular occurrence for Paul and is a significant part of his ministry; as one of Paul’s missions was the creation and establishment of churches in the cities he visited. The next passage of scripture is scene of Paul with parishioners of Ephesians. Paul is saying good bye to the members of the church at Ephesus, before he sets off to Jerusalem.

⁷¹[http://www.biblegateway.com/passage/?search=Roman 1:1=NIV](http://www.biblegateway.com/passage/?search=Roman%201:1=NIV).

⁷²[http://www.biblegateway.com/passage/?search=I Corinthians 1:1=NIV](http://www.biblegateway.com/passage/?search=I%20Corinthians%201:1=NIV).

⁷³[http://www.biblegateway.com/passage/?search=Acts 13: 1-3=NIV](http://www.biblegateway.com/passage/?search=Acts%2013:1-3=NIV).

“34 You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. 35 In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the L-rd Jesus himself said: ‘It is more blessed to give than to receive.’” 36 When Paul had finished speaking, he knelt down with all of them and prayed. 37 They all wept as they embraced him and kissed him. 38 What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship.”⁷⁴

As previously indicated, saying good-bye is a frequent event in the scriptures where Paul is concerned. In this particular passage of scripture, the community is disheartened that Paul must move on. Paul’s departing words suggests that his intention was to lead by example and to demonstrate what it means to be a community. Paul serves the people and teaches them what it means to be a giver, a teaching of Jesus and in giving through service, he developed relationship, i.e., built community. As previously noted, many of the servant-like characteristics of a leader will overlap within the selected passages. The overlapping attributes will all be noted, as they arise throughout the selected passages and then defined, linked with the words, actions and deeds of the selected leader and supported with a reference that interprets the servant leadership trait as interpreted by Robert Greenleaf. Hence, Acts 20: 34-38 highlights, Paul’s servant first disposition, which supported the building of community and the realizing of his goal/vision. Paul states that although he was leading and teaching the people of Ephesus, that he worked to supply the necessities that he and his traveling partners were in need, as well as being a

⁷⁴[http://www.biblegateway.com/passage/?search=Acts 20:34-38=NIV](http://www.biblegateway.com/passage/?search=Acts%20:34-38=NIV).

role model and demonstrating his service. Greenleaf's idea of what it means to be a servant first is;

“It begins with the natural feeling that one wants to serve, to serve first....” “The natural servant, the person who is servant first, is more likely to persevere and refine his hypothesis on what serves another's highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations.”⁷⁵

The text indicates that not only did Paul meet his and his attendants needs, he also met the needs of others, “it is more blessed to give than to receive.” It can also be inferred, based upon the actions of those at Ephesus with Paul, that his service and leadership was well received and respected as the Ephesians did not want him to depart: parenthetically, Paul became a part of the community of Ephesus, which he writes a letter/epistle to later during his ministry journey: the book of Ephesians. Building community is about developing relationships. Greenleaf believes that communities are developed when personal interactions are routinely invested amongst the people.

“But any human service where he who is served should be loved in the process, requires community, a face-to-face group in which the liability of each for the other and all for one is unlimited, or as close to it as it is possible to get. Trust and respect are highest in this circumstance and an accepted ethic that gives strength to all is reinforced.”⁷⁶

This statement exemplifies that narrative of Paul's departure from Ephesus. The shedding of tears and sadness of not knowing when they will be able to fellowship again is an action indicating that Paul was a member of the community of Ephesus. This story embodies the answer to the question of how Paul met the

⁷⁵Greenleaf, *The Servant as Leader*, 8.

⁷⁶Greenleaf, *The Servant as Leader*, 29.

challenge of building and maintaining loyalty of his followers. Paul built and sustained loyalty by becoming a member of the communities which he temporarily stayed. Building community is a collaborative effort that is done by all parties and creates relationships from all members of the community, including, but not limited to those at the bottom of the totem pole. The narrative does not distinguish which members were sad, nor their status, however, it does say that Paul ministered to the least of those in Ephesus. Paul also generated loyalty through his servant-first posture. Although Paul was a leader, teacher and preacher he modeled working, serving and giving to others. Tending to the needs of others, helps create a belief that the individual serving is reliable and dependable. This level of relationship was essential for Paul as the amount of time he spent in a city/community was short lived.

Departing and entering cities is the theme of Paul's ministry throughout the book of Acts. Paul would go to a town, preach the Gospel of Jesus Christ in that town, work and serve to sustain self and those that accompanied him and once he assessed that all of the preaching/teaching that could be done or received by the towns' people was done, he would travel to his next location. In other words, Paul's goal, vision and mission were to convert as many individuals as possible to followers of Jesus Christ. Goal and Vision are also the servant leadership characteristics which Paul demonstrated in the challenge of building and maintaining the loyalty of his followers as well as demonstrating accountability of fidelity to the mission. That is because creating and sustaining believers of Jesus Christ was the goal, vision and mission of Apostle Paul.

“10 After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that G-d had called us to preach the gospel to them.”⁷⁷ Paul also expresses this purpose to the Ephesians.

“22 “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. 23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. 24 However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the L-rd Jesus has given me—the task of testifying to the good news of G-d’s grace.”⁷⁸

In these verses Paul not only states that his mission is to complete the charge of spreading the gospel, but that he is willing to jeopardize his own life to accomplish this goal. Paul’s enthusiasm to finish the task started despite the danger he faced, demonstrates his level of commitment to his mission, which is exactly what Greenleaf believes must be present in order for the leader to receive the faith and assurance of their followers, whom also were in jeopardy of receiving persecution.⁷⁹

“Every achievement starts with a goal. But not just any goal and not just anybody stating it. The one who states the goal must elicit trust, especially if it is a high risk or visionary goal, because those who follow are asked to accept the risk along with the leader. A leader does not elicit trust unless one has confidence in his values and his competence (including judgment) and unless he has a sustaining spirit (entheos) that will support the tenacious pursuit of a goal.”⁸⁰

Throughout the book of Acts, Paul is recorded as having preached and converted a large number of people to believers of Christ, through his testimony.⁸¹ It can also be inferred that based upon the historical documentation, recorded in the

⁷⁷[http://www.biblegateway.com/passage/?search=Acts 16:10=NIV](http://www.biblegateway.com/passage/?search=Acts%2016:10=NIV).

⁷⁸[http://www.biblegateway.com/passage/?search=Acts 20:22-24=NIV](http://www.biblegateway.com/passage/?search=Acts%2020:22-24=NIV).

⁷⁹ [http://www.biblegateway.com/passage/?search=1 Thessalonians 1:3-7](http://www.biblegateway.com/passage/?search=1%20Thessalonians%201:3-7).

⁸⁰ Greenleaf, *The Servant as Leader*, 9.

⁸¹ Acts 2:41, 13:32, 13:48-49.

text, that Paul's reputation preceded him. When he arrived in a town, he drew large crowds. Therefore, the towns people must have been intrigued by what they heard Paul was going to 'state' to them about Jesus the Christ. Throughout the recordings of Paul preaching in many cities, the Bible emphasizes two categories of persons to whom he addressed his message; Jews and Gentiles. According to Webster's Dictionary a Jew is, "a person descended, or regarded as descended, from the ancient Hebrews of Biblical times or a person whose religion is Judaism."⁸² A Gentile is, "a heathen or a pagan, any person not a Jew."⁸³ These were the audiences, whom Paul would speak regarding the life, death, resurrection and teachings of Christ.

44 On the next Sabbath almost the whole city gathered to hear the word of the L-rd. 45 When the Jews saw the crowds, they were filled with jealousy. They began to contradict what Paul was saying and heaped abuse on him. 46 Then Paul and Barnabas answered them boldly: "We had to speak the word of G-d to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. 47 For this is what the L-rd has commanded us: 'I have made you[a] a light for the Gentiles, that you[b] may bring salvation to the ends of the earth.'^[c]" 48 When the Gentiles heard this, they were glad and honored the word of the L-rd; and all who were appointed for eternal life believed. 49 The word of the L-rd spread through the whole region. 50 But the Jewish leaders incited the G-d-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. 51 So they shook the dust off their feet as a warning to them and went to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.⁸⁴

⁸² Webster's New World Dictionary, 757.

⁸³ Webster's New World Dictionary, 583.

⁸⁴ <http://www.biblegateway.com/passage/?search=Acts 13: 44-52=NIV>.

Understanding, Know the Unknowable and Disturber

This narrative demonstrates Paul's ability to draw large crowds, which indicates that he had a large amount of influence on people when he entered into a town. The text suggests that those who were the leaders of the religious community harbored envy in their hearts, so they attempted to discredit Paul's testimony by challenging his message. However, this strategy backfired, and it presented Paul with the opportunity to share that G-d had sent him to his chosen people first to accept Christ, their rejection simply opened the door for the "Pagan's" to receive everlasting life. Paul understood the depth of belief for the Jew's being the "chosen" people of G-d; thus, suggesting anyone other than Jew's could be a part of the "elect"; was a far-reaching statement that challenged the very foundations of the Israelites/Jewish faith. Contesting the faith of the Jews was clearly a measure of his mission, since he now believed that Jesus Christ was L-rd and charged with converting as many people as possible to believe. It must be noted that Paul was raised as a Jew⁸⁵ thus, his understanding of the Judaic laws, credo and leadership styles afforded him the servant leadership attribute of know the unknowable to be able to successfully combat their arguments, because Paul's understanding was twofold. He possessed the cultural knowledge of the Jewish leaders as well as the knowledge of Jesus Christ. These two servant leader characteristics, understanding and know the unknowable were implemented to face the challenge of providing equal access of salvation to the Gentiles. Paul's depth of understanding allowed him to

⁸⁵[http://www.biblegateway.com/passage/?search=Acts 23:6-11=NIV](http://www.biblegateway.com/passage/?search=Acts%2023:6-11=NIV).

consistently choose the right words and language to accomplish his goal of spreading the Gospel. However, the execution of this mission came with a high consequence due to the radical nature of the mission: converting individuals from the accepted religion to a new religion, qualifies Paul as a Disturber. A disturber is an individual that defies the status quo, particularly when it brings change to the people as a whole.⁸⁶ His mission included the promotion of a new way of thinking about G-d, a transition in defining what constitutes social elitism, a paradigm shift on beliefs, values, morals, relationships, as well as the political structure. Paul confronted the status quo and challenged the governing leaders. He was a disturber and he was ostracized by the people of power because of it. Paul's status as a disturber was also done to provide equity to the masses as well as demonstrating fidelity to the mission. Paul was undeniably called to this task as the scriptures confirm that Paul had the tenacity and the tranquility to deal with the outward conflict. Greenleaf believes that this 'inner peace' is an essential quality of a leader destined to change the course of history.

"How does one know what are right actions, for oneself, in the situation? One prepares! One gathers a sense of history, which gives some perspective on right actions. Then one cultivates the serenity that will provide some detachment from the fray so that one does not get caught up in frenzied effort. One becomes involved in, or initiates, something that is moving in an evolutionary way and studies how best to apply one's effort in the evolutionary process. One respects one's intuitive resources, which generally supply the last link between where conscious logic leaves off and the formulation of a decision for right action begins. Then, and perhaps most crucially, one cultivates the acceptance that whatever course one chooses, one may be wrong. The result may be

⁸⁶Chapter 1: definitions.

retrogression, damage, or no effect. The ultimate test will be the rest of history, which the initiator of the action will never know. ⁸⁷

Conceptualization, Foresight, Understanding and Awareness

Hindsight is twenty, twenty, thus it can be stated emphatically that Paul will never know how his actions changed history. The records of his journeys throughout the Mediterranean, his imprisonment and the letters that are attributed to his authorship, are now approximately seventy percent of the 2nd Testament: Holy Scriptures confirms his stature in life as a disturber. Paul effectiveness as a disturber was due to his understanding and insight of both the Jewish and Christian faith's credos and he was able to conceptualize; i.e., being able to consider all aspects of a situation,⁸⁸ hence, allowed him to know how to handle the religious leaders. Paul was very rooted in the doctrine of Judaism as he was raised a Jew, he was called, passionate and driven to promote the doctrine of Jesus Christ. The fueling of this mission was undergirded by his insight (knowing the unknowable) and his skill of being able to consider all aspects of a problem and make the right decision so that his adversaries discredited themselves.⁸⁹

"6 Then Paul, knowing that some of them were Sadducees and the others Pharisees, called out in the Sanhedrin, "My brothers, I am a Pharisee, descended from Pharisees. I stand on trial because of the hope of the resurrection of the dead." 7 When he said this, a dispute broke out between the Pharisees and the Sadducees, and the assembly was divided. 8 (The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees believe all these things.) 9 There was a great uproar, and some of the teachers of

⁸⁷Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 128.

⁸⁸Chapter 1: definitions.

⁸⁹Chapter 1: definitions.

the law who were Pharisees stood up and argued vigorously. “We find nothing wrong with this man,” they said. “What if a spirit or an angel has spoken to him?” 10 The dispute became so violent that the commander was afraid Paul would be torn to pieces by them. He ordered the troops to go down and take him away from them by force and bring him into the barracks. 11 The following night the L-rd stood near Paul and said, “Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome.”⁹⁰

The above passage demonstrates Paul's ability to perceive and infer the words and actions of the Pharisees and the Sadducees with proper interpretation of their intention and belief system,⁹¹ moreover, Paul's great understanding of the credos of Judaism and Christ, provided Paul with the advantage to conceptualize the argument, choose the correct language to cause dissention; 'resurrection', and properly anticipate the outcome. Therefore, Paul also exhibited foresight; foresight being the ability to understand how current decisions will impact future events.⁹² The future event was immediate and his impact caused a controversy about doctrine with the two sects. Paul was aware that there was disagreement between the two sects belief's regarding life after death. He was very conscious of how the Sadducees and the Pharisee's would interpret his words and presence.⁹³ Thus, Paul used this awareness to his benefit and displayed the internal conflict amongst the Jewish leadership to all those that were present. The leaderships' response to Paul's statement was exactly what Paul was hoping, and the Pharisee's and Sadducees disgraced themselves. Paul's choice of words to depict his mission concerning Jesus Christ was very strategic, as it is

⁹⁰<http://www.biblegateway.com/passage/?search=Acts 23:6-11=NIV>.

⁹¹Chapter 1: definitions.

⁹²Chapter 1: definitions.

⁹³Chapter 1: definitions.

not his usual statements to explain Christ or his representation as Christ's ambassador.⁹⁴ It was indeed Paul's cultural awareness, his ability to conceptualize, to display foresight as, well as his understanding that allowed him to manipulate the situation and create an argument amongst the Jewish leadership and remain faithful to the mission of converting Jews and Gentiles to the teachings of Jesus Christ. According to Greenleaf being aware of one's cultural biases is the foundation for bringing understanding to a disagreement.

“We are all conditioned by the culture in which we have lived more than we can ever know. So many of the conflicts of the world today may have had their origins in the sudden impact of modern travel and communication, which bring these cultural differences face to face in sharp encounter. This makes it imperative that each of us understands the biases of his own culture which he brings to the confrontation.”⁹⁵

Persuasion and Building Community

Paul recognizes the prejudices of each group's customs, so he uses that insight to control the environment and create opposition to support his goal. Paul's objective of spreading the Gospel of Jesus Christ was done in words, actions and deeds. His words were his testimony, his actions, were traveling from city to city to impart Christ teachings, and his deeds were the exploits that derived from his words and actions. These exploits received strong opposition from the Roman leadership as well as the religious leaders. Paul's teaching about the Son of Man was in complete contrast to the theology of that era, particularly in the regions which he traveled. The Hebraic peoples had long been blessed with the title and reputation of being G-d's chosen people. This new

⁹⁴Acts 9:19b-22, 13:23-25, 13:44-52, 19:8-12, 20:24, Romans 1:8-10.

⁹⁵Greenleaf and Spears, *The Power of Servant-Leadership*, 64.

teaching by Paul diminished that long superior status which elevated the Jewish religion amongst the cultures of these towns. The climate which Paul was attempting to revolutionize was deeply entrenched in their beliefs and values, to the point where many of the cities which he visited had a significant amount of Idol's that represented the spiritual ideology of the day. Thus, the customs were firmly established, the resistance to Paul's philosophy was strong, and yet, Paul was able to question the soundness of their tenets, challenge their rationale and persuade many that his illumination about G-d was correct.

"1 At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Greeks believed."⁹⁶

"They preached the good news in that city and won a large number of disciples."⁹⁷

"On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of G-d. The L-rd opened her heart to respond to Paul's message. When she and the member of her household were baptized, she invited us to her house. If you consider me a believer in the L-rd, she said, "come and stay at my house. And she persuaded us."⁹⁸

The book of Acts, which recounts Paul's travel's, records many accounts of Paul convincing individuals and large crowd's to believe. His ability to persuade by convincement added loyal followers of Jesus Christ as well as assisted him in the

⁹⁶[http://www.biblegateway.com/passage/?search=Acts 14:1=NIV](http://www.biblegateway.com/passage/?search=Acts%2014:1=NIV).

⁹⁷[http://www.biblegateway.com/passage/?search=Acts 14:25=NIV](http://www.biblegateway.com/passage/?search=Acts%2014:25=NIV).

⁹⁸[http://www.biblegateway.com/passage/?search=Acts 16:13-15=NIV](http://www.biblegateway.com/passage/?search=Acts%2016:13-15=NIV).

fidelity of his mission. Convincement rather than coercion⁹⁹ is the distinction which Greenleaf makes as a determination of a leaders ability to persuade.

“Let me repeat the one I suggested earlier: that one is persuaded upon arriving at a feeling of rightness about a belief or action through one’s own intuitive sense. Persuasion is usually a slow, deliberate, and painstaking process. And sometimes, in the process of persuading, one must endure a wrong or an injustice longer than one thinks one should. Some who coerce also presume to persuade. But can they? It’s unlikely. The persuader, in my view, approaches the relationship with clean hands, just as the man of peace does not bear arms when confronting one who is armed. The test, under the definitions used here, of whether one has been coerced or persuaded to a new belief or practice is that if one has the power or would find it tenable, to continue the belief or practice, one has probably been persuaded. If, however, one has been reduced to powerlessness, or if one feels that the belief or practice is no longer tenable, one may have been coerced. The prime test of persuasion is that the change is truly voluntary.”¹⁰⁰

Once again this study has the benefit of hindsight to assess whether Paul’s skills of persuasion were genuine influence or whether the people were intimidated into becoming Christians. Greenleaf’s test suggests that if one was browbeaten into being convinced, then the belief or practice would not be sustainable, however, if one sincerely was swayed thru persuasion then the practice or belief would be long lasting. The purview of retrospect allows us to clearly state that the early churches were profoundly persuaded of the Gospel of Jesus Christ, moreover, their conversion created the largest religion in the world: Christianity. Hence, this is a demonstration of Paul’s ability to persuade the people he encountered in his travels as well as those whom received his letters; the epistles; the 2nd Testament.

⁹⁹Greenleaf, *The Servant as Leader*, 22.

¹⁰⁰Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 139-140.

8 First, I thank my G-d through Jesus Christ for all of you, because your faith is being reported all over the world. 9 G-d, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by G-d's will the way may be opened for me to come to you. 11 I long to see you so that I may impart to you some spiritual gift to make you strong— 12 that is, that you and I may be mutually encouraged by each other's faith. 13 I do not want you to be unaware, brothers and sisters,[d] that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles. 14 I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. 15 That is why I am so eager to preach the gospel also to you who are in Rome.¹⁰¹

Paul's 'producing of a harvest' is biblical language for the conversion (persuasion) of believers. The historical documents of the Epistles also record Paul's demonstration of other servant leader attributes, such as building community, commitment to the growth of people,¹⁰² withdrawal,¹⁰³ and empathy. The writings of these letters tend to address reports of situations that were occurring in his absence; thus, Paul's writings were informative and corrective in nature. "So then, Paul was writing to solve a religious and/or ethical problem or set of problems, in what I suppose may be called a multicultural society. He was not intending to provide a general theology of (shall we say?) forgiveness and salvation – though what he said in Romans has an obvious bearing on those matters. Nor were his judgments uninfluenced by what he had already said to Christians in Corinth and Galatia, though hearers in Rome would not be able to make the cross references as we can."¹⁰⁴ The hearers of the letters heard the

¹⁰¹[http://www.biblegateway.com/passage/?search=Romans 1: 8-15=NIV](http://www.biblegateway.com/passage/?search=Romans%201%3A%208-15=NIV).

¹⁰²Ephesians 4:1-16, Col. 2:2-5, Gal. 6:1-10.

¹⁰³1 Thessalonians 3:1-3.

¹⁰⁴Reading the Book: 3. Paul's Letter to the Romans, Kenneth Grayston: The Expository Times, 1996, 108:68.

words of Paul, through the reading of his letters to the church. Paul was able to continue building community even though he was not present at the churches. The action of writing and sending letters of correction to a group of people is an illustration of Paul's attempt to build and/or maintain community and Paul specifically addressed unity as an issue of concern.

"1 Paul, called to be an apostle of Christ Jesus by the will of G-d, and our brother Sosthenes, 2 To the church of G-d in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our L-rd Jesus Christ—their L-rd and ours: 3 Grace and peace to you from G-d our Father and the L-rd Jesus Christ. 4 I always thank my G-d for you because of his grace given you in Christ Jesus. 5 For in him you have been enriched in every way—with all kinds of speech and with all knowledge—6 G-d thus confirming our testimony about Christ among you. 7 Therefore you do not lack any spiritual gift as you eagerly wait for our L-rd Jesus Christ to be revealed. 8 He will also keep you firm to the end, so that you will be blameless on the day of our L-rd Jesus Christ. 9 G-d is faithful, who has called you into fellowship with his Son, Jesus Christ our L-rd. 10 I appeal to you, brothers and sisters,[a] in the name of our L-rd Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. 11 My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. 12 What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas[b]"; still another, "I follow Christ."¹⁰⁵

Within these letters, Paul always begin them by identifying himself and will usually affirm his calling and authority to address whatever issue has arisen amongst the congregants, as well as affirm who they are in Christ. In the above passage, Paul first appeals to the brothers and sisters of Corinth by building them up with encouragement. He then goes into his discourse of correction regarding the in-fighting amongst the parishioners. Paul reminds them of the

¹⁰⁵[http://www.biblegateway.com/passage/?search=1 Corinthians 1:1-12.](http://www.biblegateway.com/passage/?search=1%20Corinthians%201:1-12)

initial teaching of Christ Jesus and that Christ is not divided. Paul continues to challenge anyone teaching anything other than what was taught, and to remain wise. Hence, within this passage of the letter to the church of Corinth, Paul builds community by combating disunion. Unity is the impetus for community. Community building is a key component of a servant leader as without community, who is there to lead? Scholar Christine Wicker suggests that unless individuals figure out that there is an inherent reliance on each other than community will perish. “But community is about coming together in a pursuit of some kind of purpose, some kind of goal that has meaning.” And community is the only future, he says, “I think sooner or later all of us are going to get to the point that [we realize] ‘I can’t survive unless we choose ‘we.’”¹⁰⁶ Paul understood this concept and reprimanded the people of Corinth from afar regarding divisiveness in the church. However, his reproof was done because of the care and unlimited liability he had in living out his mission; which according to Greenleaf is a necessary component to create community.¹⁰⁷

There are many other problems that the church of Corinth experienced in Paul’s absence; sexual immorality, lawsuits amongst believers, sacrificing to idols, partaking of the L-rd’s supper, being unified with different spiritual gifts, love, empathy and more. In fact, the letter to the church of Corinthians is the longest, as it is composed of two parts, I Corinthians and II Corinthians. Empathy toward one another and specifically empathy to those in need, in the

¹⁰⁶Spears, *Insights on Leadership*, 205.

¹⁰⁷Greenleaf, *The Servant as Leader*, 29.

church, was a significant issue which Paul addressed throughout the epistles.

Empathy is the act of being able to put oneself in another person's shoes and understand the feelings that they are experiencing.¹⁰⁸ There are many passages which Paul encouraged the new Christians to put themselves in the shoes of the other person and empathize.

"12 Therefore, as G-d's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. 13 Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the L-rd forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity. 15 Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. 16 Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to G-d with gratitude in your hearts. 17 And whatever you do, whether in word or deed, do it all in the name of the L-rd Jesus, giving thanks to G-d the Father through him."¹⁰⁹

Empathy and Commitment to Growth of People

In this passage Paul is encouraging the church of Corinth to let go of the misery that some cause, and instead they should practice the teachings of Jesus Christ; forgiveness and love.¹¹⁰ Empathy according to Greenleaf is the antithesis of rejection.

"If we take one dictionary's definition: acceptance is receiving what is offered, with approbation, satisfaction, or acquiescence; and *empathy* is the imaginative projection of one's own consciousness into another being. The opposite of both, the word *reject*, is to refuse to hear or receive – to throw out.....The servant always accepts and empathizes, never rejects."¹¹¹

¹⁰⁸Chapter 1: definitions.

¹⁰⁹[http://www.biblegateway.com/passage/?search=Colossians 3:12-17=NIV](http://www.biblegateway.com/passage/?search=Colossians%203:12-17=NIV).

¹¹⁰Matthew 5:14-15.

¹¹¹Greenleaf, *The Servant as Leader*, 12-13.

To empathize allows the servant leader to discern the thinking and emotions of those they are leading, thus, providing the servant leader with greater insights to help develop growth and maturity amongst the community being served. The practice of empathy also helps in the developing and building of loyal followers as well as offering equal access to the weak. Subordinates are more likely to be loyal to a leader whom they believe empathizes with them, as empathy is generally received as a form of compassion; compassion is communicated as an action of kindness and understanding. Thus, the building of relationships can be enhanced when a leader or one possessing authority extends kindness to the follower. Equal access for the weak in this context is speaking of 'spiritual' weakness and those that are less fortunate financially. Teaching all of the parishioners provides equal access to knowledge, and forgiveness provides those who need 2nd chances another opportunity. Helping churches to grow up and mature in their faith and beliefs were definitely apart of Paul's intention in his writings of the epistles. The Epistles are also evidence of Paul meeting the challenge of providing access and equity to the meeting of the needs of his stakeholders; the new converts of Jesus Christ; as the letters provide access to additional growth lessons from Paul.

"As a prisoner for the L-rd, then, I urge you to live a life worthy of the calling you have received. 2 Be completely humble and gentle; be patient, bearing with one another in love. 3 Make every effort to keep the unity of the Spirit through the bond of peace. 4 There is one body and one Spirit, just as you were called to one hope when you were called; 5 one L-rd, one faith, one baptism; 6 one G-d and Father of all, who is over all and through all and in all. 7 But to each one of us grace has been given as Christ apportioned it. 8 This is why it[a] says: "When he ascended on high, he took many captives and gave gifts to his people." [b] 9 (What does "he

ascended” mean except that he also descended to the lower, earthly regions[c]? 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)¹¹ So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of G-d and become mature, attaining to the whole measure of the fullness of Christ. 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”¹¹²

This narrative is a direct teaching to the church of Ephesus that they need to mature in their Christian walk. Commitment to growth of people is identified by a leader as routinely observing the actions and behaviors of their subordinates and gives constructive feedback.¹¹³ Paul received a report that was contrary to what he believed he had imparted to the church of Epheus, thus, his dialogue addresses the areas of concern regarding the congregants. Paul had spent approximately three years in Ephesus teaching in the synagogue so that all that were in Ephesus had heard the teachings of Christ. Thus, this letter to the Ephesians was as most of Paul’s writings, reiterations of lessons already shared in person. According to the historical account, Ephesus, which is now Turkey¹¹⁴ was a major city, thus, a large population of people had an opportunity to hear and challenge Paul’s discourse regarding Christ.

¹¹²[http://www.biblegateway.com/passage/?search=Ephesians 4:1-16=NIV](http://www.biblegateway.com/passage/?search=Ephesians+4:1-16=NIV).

¹¹³Chapter 1: definitions.

¹¹⁴NIV, 1822.

“Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of G-d. 9 But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the L-rd.”¹¹⁵

Hence, it could be surmised that Paul expected that the Ephesians would be stronger in their faith than apparently what was being reported back to him, as he had invested a significant amount of time they had heard all of the various arguments against Christ, thus, they should not be swayed by any other instruction, but should have a firm foundation of faith established. Greenleaf believes that a servant leader cares about the growth of their followers more than any other aspect of their service.

“Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees.”¹¹⁶

Withdrawal

The spiritual growth of all whom Paul encountered was a direct component of his mission, thus, his demonstration of being committed to the growth of people responds to the challenge of building and maintaining loyal followers as well as providing equal access by providing the same teachings, hence, equivalent knowledge. Both aspects of these actions are evident throughout his journey and writings. This level of commitment to others is

¹¹⁵[http://www.biblegateway.com/passage/?search=Acts 19:8-10=NIV](http://www.biblegateway.com/passage/?search=Acts%2019:8-10=NIV).

¹¹⁶Greenleaf and Spears, *The Power of Servant-Leadership*, 7-8.

undergirded by his commitment to his relationship with Jesus Christ through the form of prayer. In all of Paul's letters, he greets the hearer in the name of Jesus and either remembers them in his prayers, or thanks G-d for them in prayer.¹¹⁷

Prayer is an integral part of Paul's ministry and faith. His fortitude and mission were founded on the basis of his relationship with Jesus Christ, which was nourished through prayer. Prayer requires one to remove oneself from immediate or physiological surroundings. It is retreating from the present reality and going inward to reflect, to meditate, to seek guidance, and possibly strength. In other words, when one prays, they withdraw. Withdrawal is to know when to reflect, pray and retreat to determine the next step.¹¹⁸ This aspect of leadership is particularly important as one finds themselves in the midst of controversy.

According to Greenleaf;

"Meditative time is important, time when the intellectual sound track is clear and the visual screen is blank. Then sensory perception is sharp and the image of the self is paramount. This need not be a large block of time in which one is withdrawn from the world. The real art meditation is to learn to manage it amid the tumult. Some of the most valuable creative insights come when, in the heart of the contention of the work of the world, one can manage to withdraw (and not get caught napping) so that the total resources of the mind can function. One must learn to receive inspiration under stress because the circumstances of most important decisions that require a view of the future are stressful for everybody, regardless of status or intellect."¹¹⁹

Tumultuous experiences were a significant consequence of Paul's call and ministry. The goal of preaching a new religion in a climate of strong opposition from those in political and religious power meant that Paul suffered to live into his

¹¹⁷Romans 1: 7-10, I Corinthians 1:3-4, II Corinthians 1: 2, Galatians 1:1-2, Ephesians 1:2, Philippians 1:1-6, Colossians 1:1-4, I Thessalonians 1:1-4, II Thessalonians 1:1-3.

¹¹⁸Chapter 1: definitions.

¹¹⁹Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 77-78.

call to preach the Gospel of Jesus Christ. The text records that it was his ability to withdraw in the form of prayer in spite of what was occurring around him that fueled him to continue the journey.

16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 She followed Paul and the rest of us, shouting, "These men are servants of the Most High G-d, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her. 19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. 20 They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar 21 by advocating customs unlawful for us Romans to accept or practice." 22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. 23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. 24 When he received these orders, he put them in the inner cell and fastened their feet in the stocks. 25 About midnight Paul and Silas were praying and singing hymns to G-d, and the other prisoners were listening to them. 26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose. 27 The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. 28 But Paul shouted, "Don't harm yourself! We are all here!"¹²⁰

Power and Authority

The above story describes several servant leader characteristics. Paul is again seen as a Disturber; on his way to prayer he encounters a 'spirit' that is not from G-d, thus, Paul practices an action of Jesus and calls the spirit out of the girl¹²¹ he stopped the practice of profiting from the python spirit.¹²² The story also

¹²⁰<http://www.biblegateway.com/passage/?search=Acts 16:16-28=NIV>.

¹²¹Mark 5:7.

depicts Paul's faithfulness in prayer, the persecution he suffered in achieving his goal as well as his proper use of Power and Authority. Paul's decision to pray through a situation and exhibit the power of G-d in his life is also articulated well in this passage. Being falsely accused, beaten and imprisoned and yet having the fortitude to sing and pray and to not retaliate when given the opportunity indicates that Paul understands how to cope with the turmoil in the midst of trauma, which he does through singing and praying: withdrawing. The narrative suggests that due to the power of Paul's praising G-d, the L-rd caused an earthquake which provided Paul and all the inmates and chance to escape. However, Paul opted to not leave, and this decision saved the life of the guard. Paul had the ability to cause hurt to the prison guards but chooses not to. Paul had the power and authority to walk out of that jail cell but he knew that those that were given the responsibility to see to it that he remained locked up would be severely punished if he got away; thus, Paul exhibits the servant characteristic of Power and Authority; has the power to hurt, but does not.¹²³ Moreover, Paul chose the life of the guard over the guarantee that he would continue to live, thus placing the guard's life over his own. In this scenario, withdrawing and the proper usage of power and authority supports two challenges as outlined in this dissertation, Paul gained more loyal followers, parenthetically, the text states that the guard and his family believed, however, the rest of the prisoners must have had some respect for Paul's position as when they had the opportunity to escape

¹²²NIV note 16:16, 1711.

¹²³Chapter 1: definitions.

jail, they did not, as the text records that all the inmates were accounted for.

Paul also demonstrated fidelity to his mission; as he placed the guard's life and conversion to Jesus Christ above his own life.

“For Greenleaf, power was a good thing as long as it was exercised in a way that would enable the growth of people and institutions. Organizations provide the context for power, and managers are its primary conduit. Greenleaf completed the circuit of power. He showed that it not only went from the top down but also from the bottom up, from person to person, and from the inside out. Greenleaf believed that the use of power was one of the most important defining characteristics of a servant-leader. Noble motives do not automatically result in the beneficial use of power; noble means must also be employed, and *persuasion* is the approach of choice for a servant-leader.”¹²⁴

Healing, Initiative and Listening

Paul's servant-leader attributes ring with resounding echo's based upon what Greenleaf believes is the proper application of power. Paul caused growth of integrity in those that were there in the prison with him. He conceptualized the situation, thus, he remained steadfast to his goal, withdrew into prayer and psalms, to encourage self and others and when the doors opened for him to repay those that had done him unjust harm, he refrained from retribution. Refraining from retaliating or paying a person back is also a form of extending forgiveness. Forgiveness is the pathway for healing to begin; as healing is the act of reconciling painful emotions so that they become constructive and productive experiences for the future.¹²⁵ Servant leader scholar Spears says the following about healing:

¹²⁴Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 103.

¹²⁵Chapter 1: definitions.

“The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for **healing** one’s self and one’s relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is part of being human, servant-leaders recognize that they have an opportunity to “help make whole” those with whom they come in contact. In “The Servant as Leader,” Greenleaf writes, “There is something subtle communicated to one who being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.””¹²⁶

The repair of relationships is a necessary skill of a leader as when one leads there will inevitably be conflict, if not follower to leader, follower and follower may have a dispute and look to the leader to resolve the conflict. It will behoove the leader to facilitate the mending of the relationship amongst the team and subordinates so as to minimize future disputes. Paul does not know the prison guard, but the authority and role of the jailer and jailed is indicative of divisive interactions. However, Paul’s posture is different he does not act hostile towards the guard or any of the other prisoners. Paul is on his mission to demonstrate the characteristics of Jesus Christ, thus, offering friendship and reconciliation to one that would generally be deemed an enemy.

“Don’t harm yourself! We are all here!” 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, “Sirs, what must I do to be saved?” 31 They replied, “Believe in the L-rd Jesus, and you will be saved—you and your household.” 32 Then they spoke the word of the L-rd to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in G-d—he and his whole household.

¹²⁶Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

In this story, Paul advocated forgiveness and provided the opening for wholeness. Paul understood his mission, and knew that his witness for Christ required him to be consistent in his plan. In other words, flogging and imprisonment did not stop him from testifying that Jesus was Lord. Thus, wherever there were people, there was the possibility for relationship, and the chance for one more individual to receive the love of Jesus and believe. Paul's decision to stand in his purpose and not jeopardize the guard or the other inmates was an integral part of his servant nature and in this circumstance it provided opportunity for the jailer to be made whole and for Paul to receive physical healing. The future was immediate as the guard responded to the extension made by Paul swiftly. And the story records that healing between the jailed and the jailer was complete with the cleaning of Paul's wounds and the breaking of bread together in the jailer's home. The act of healing, both spiritually, emotionally and physically are all evident with the above narrative. Healing added to the number of loyal followers for Jesus Christ as well as providing access to salvation, something that the jailer may not have received from the religious leaders of the day.

Jail, flogging, stoning and fleeing from persecution was the result of Paul's ministry mission as a disturber and advocate of Jesus Christ. Christianity grew throughout the Mediterranean, and with it churches and church leadership was established. These leaders, consulted with one another on which doctrines of the Jewish faith to uphold and which doctrines to challenge. Paul was accustomed to initiating confrontation with the city leaders, but due to these

encounters he received much abuse. The Christian leaders were aware of the persecution which Paul suffered due to his taking the lead of promoting Christianity, thus, they wanted to sustain Paul's life and they began assisting him with his choices of creed to address to prevent Paul from demise. Paul submitted to the church leadership and he listened to their directive.

17 When we arrived at Jerusalem, the brothers and sisters received us warmly. 18 The next day Paul and the rest of us went to see James, and all the elders were present. 19 Paul greeted them and reported in detail what G-d had done among the Gentiles through his ministry. 20 When they heard this, they praised G-d. Then they said to Paul: "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law. 21 They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs. 22 What shall we do? They will certainly hear that you have come, 23 so do what we tell you. There are four men with us who have made a vow. 24 Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everyone will know there is no truth in these reports about you, but that you yourself are living in obedience to the law. 25 As for the Gentile believers, we have written to them our decision that they should abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality." 26 The next day Paul took the men and purified himself along with them. Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them.¹²⁷

Listening is the act of hearing and understanding the words of the speaker. In this narrative, Paul not only heard and understood what and why the church leaders told him what they told him, he also acted on their advice. Paul listened and acted because he is a servant leader. "Leaders have traditionally been valued for their communication and decision-making skills. Although these are also important skills for the servant-leader, they need to be

¹²⁷<http://www.biblegateway.com/passage/?search=Acts 21:17-26=NIV>.

reinforced by a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps clarify that will. He or she seeks to listen receptively to what is being said (and not said!).”¹²⁸ The apostles and elders understood the climate of the city of Jerusalem. Paul, had just arrived to Jerusalem and while he was familiar with the backlash of the religious leadership, he was also aware of how contentious the environment would be in the Holy city of Jerusalem; the head synagogue of the Jewish faith. In other words, it behooved Paul to listen and to initiate the actions suggested by the apostles and elders.

Initiating action is evident in the above story, and is what Paul did. This servant leader attribute is the last characteristic which we will be identified with Apostle Paul. Paul exemplifies what Robert Greenleaf said about that attribute initiative, one that takes the lead. “The very essence of leadership, going out ahead to show the way, derives from more than usual openness to inspiration. Why would anybody accept the leadership of another except that the other sees more clearly where it is best to go?” “But the leaders needs more than inspiration He ventures to say, “I will go; come with me!” He initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. He says, “I will go, follow me!” when he knows that the path is uncertain, even dangerous. And he trusts those who go with him.”¹²⁹ Paul’s path was definitely uncertain and the disciples that traveled with him also endured persecution as

¹²⁸Greenleaf and Spears, *The Power of Servant-Leadership*, 5.

¹²⁹Greenleaf, *The Servant as Leader*, 8.

well of threats of endangerment.¹³⁰ Paul willingly placed himself in harm's way by openly preaching a new religion. He utilized the resources of the city to speak to the masses, which was either the synagogue i.e., the Jewish temple or the city court yard. Paul was able to produce a large number of loyal followers of Jesus Christ as he remained faithful to his mission of spreading the gospel at any and all costs. Moreover, Paul provided equal access to salvation for the Gentiles, which had not been available prior, as only G-d's chosen people the Jews were deemed to be saved in many lands, towns and cities before the ministry of Apostle Paul.

Conclusion

Apostle Paul demonstrated all eighteen of the servant leadership characteristics. The qualities were used in the resolution of building and maintaining loyal followers, in choosing and prioritizing of resources, in demonstrating accountability of fidelity to the mission for all stakeholder and for providing access and equity to meeting the needs of all stakeholders. This dissertation will continue to further discuss the servant leader characteristics of Apostle Paul in chapter four in the examination of the evidence of servant characteristics as he resolves the above stated challenges.

Superintendent Hairston and Call

In this section we begin applying the interpretation of servant leadership characteristics as they apply to the two superintendents Dr. Joe Hairston and Dr. Tim Markley. The format of these sections will be the same. A synopsis of the

¹³⁰ Acts 21:27-32.

total number of servant characteristics found in each superintendent will be identified. The definitions of servant characteristics, any accompanying synonyms and/or theoretical ideas applicable will be discussed. Each characteristic will then be explained through the lens of Robert Greenleaf and/or other scholars' interpretations of Greenleaf's precepts on servant leadership. Additionally, an analysis of the statement made by or about the superintendent will be supplied. Lastly, this study will then demonstrate the presence of servant characteristics of each leader within the four challenges identified in the research questions; building and maintain the loyalty of one's followers, choosing and prioritizing the utilization of resources, demonstrating accountability and fidelity to the mission for all stakeholders and lastly, providing equal access and equity to meeting the needs of all stakeholders.

This researcher identified fifteen of the eighteen servant leadership characteristics within the study of primary and secondary sources of Dr. Joe Hairston. As with the biblical leaders, King David and Apostle Paul, some of the characteristics will overlap within a statement or passage written by or about the superintendent. However, unlike the biblical leaders, this researcher could not find words of affirmation by the leader as to his "call" to his vision, mission and/or vocation. However, based upon Dr. Hairston's life journey one could infer based upon his actions and deeds that he was called into educational leadership, as he spent his career of forty-three years in education and he was by all accounts

successful.¹³¹ He is known as one of the longest standing superintendents. The vast majority of superintendents only hold their position in any given district for approximately four to six years; however, Dr. Hairston was superintendent of Baltimore County Public Schools (BCPS) for twelve years.¹³² Nonetheless, it cannot be stated that any words within this research identified a statement acknowledging Dr. Hairston being called to his vocation. However Dr. Hairston does state that after his short career in professional football, he dedicated himself to the advancement of children. “The day they cut me from the team, I remember thinking how fortunate I was to have my college degree and have options,” says Hairston. “That was the beginning of my commitment to helping future generations of students leave high school with multiple options.”¹³³

Committing oneself to providing students with choice and opportunity does not in and itself state a “calling”, however, this statement followed by Dr. Hairston’s actions and deeds as an educational leader implies an internal motivator for fulfilling a believed purpose. In fact the language “calling” is spiritual and biblical in nature. Thus, unless one is rooted in spiritual and/or biblical vernacular, one may never use those particular words to describe their purpose. Scholar Elizabeth Jefferies believes that one does not have to use the exact words “calling” to actually have been called. She describes a story about a

¹³¹“Good Morning Maryland,” ABC News Posted: 02/17/2012, By: Sherrie Johnson, “Making A Difference.”

¹³²“Good Morning Maryland,” ABC News Posted: 02/17/2012, By: Sherrie Johnson, “Making A Difference.”

¹³³This Month’s Profile; Dr. Joe Hairston, February 2009, <http://www.scholastic.com/browse/article.jsp?id=3751254>.

clock repairer to substantiate her belief that one can be called to their vocation and not ever actually verbalize this aspect of one's experiences.

"I met Louis Cormier many years ago, and yet I can still see his bright eyes and impish smile, recall the title of his business card – "Clock Surgeon Since 1922" – and hear his poignant words, "*I don't repair clocks. I restore history.*" Although Louis Cormier didn't use the exact words, his work with clocks was his calling. How else could he devote nearly 70 years to a career and be as peaceful and centered as he was? How else could he see beyond the process of his work to repair clocks to the meaning of his work to restore history?

In describing servant-leadership, Robert Greenleaf says that "the servant-leader is servant first. It begins with a natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead." As I've pondered Greenleaf's work over the last 10 years, I've often wondered where this "feeling that one wants to serve" comes from. My conclusion is that it comes to us as a calling and often manifests itself in our work."¹³⁴

Servant First, Initiative and Goal

This interpretation by Jefferies of Greenleaf's statement about one's desire to serve aligns with Dr. Hairston's actions and his commitment regarding his occupation. Dr. Hairston's servant first disposition is demonstrated by his commitment to helping develop the growth of youth; both socially and academically. The nurturing and development of youth requires that one set aside their own needs and serve the child first. Each of these attributes, servant first and commitment to growth of people is demonstrated in his career as superintendent at BCPS. The gains that were made under his twelve years of leadership at BCPS are documented through the data maintained. However, in order to capture how and why he was able to realize these achievements, one

¹³⁴Spears, *Insights on Leadership*, 30.

must look at his plan and the steps and decision that were made throughout his tenure. One of his first initiatives as superintendent was to conduct an analysis of student needs so that he and his team could determine what steps needed to occur, to assure that students were the focal point of their strategic plan and all decisions. "Hairston has ordered an "instructional audit" to determine the scope of problems at the school. He also intends to call meetings with Woodlawn staff as well as parents and community groups." And, Hairston said yesterday, "he will call in state officials to lend a hand, if necessary." "We will make sure that we do an assessment of the needs there and find out who made commitments to whom," Hairston said. "We will make sure that the focus of the school is on the needs of the child and the needs of the classroom."¹³⁵

Putting students first, particularly students that have not always been given equal access was an overriding attribute which Hairston possessed. He was aware of the achievement gap and dedicated to setting a plan in place to closing it. His plan was called the 'Blue Print for Progress'.¹³⁶ The successful outcomes which derived from the creation and implementation of this plan are nothing short of a statement of Dr. Hairston's outstanding abilities as a visionary and an initiator. One that has vision has goals and a clear purpose for their life. Hairston was raised the son of a Naval officer, and his perspective on undertaking the realization of goals was developed from his upbringing in the military. Hairston said, "In that environment, you understand that the mission is

¹³⁵Lynn Anderson, "Woodlawn High Report Documents Problems, Morale, Discipline Lacking, Teachers Say," *The Baltimore Sun*, 2000.

¹³⁶<http://www.examiner.com/article/baltimore-county-schools-lose-their-superman-with-dr-hairston-s-departure>.

everything,” he says. “You do what you have to do to get the job done. Feelings have nothing to do with it.”¹³⁷ Getting things done by following the planned vision was one of Hairston’s assets. Greenleaf explains that a vision is the guiding force of any business and the failure for the leader to have a vision is the demise of the organization.

“To those who are willing to accept even a little of this thesis, the following pages are offered as a basis for moving in prudent steps toward institutions that are more vision-inspired, and therefore stronger and more serving, than most that I now know about. “Where there is no vision, the people perish.” (Proverbs 29:18, KJV). I do not have a precise definition for vision. To me, the full meaning of vision, like the meaning of spirit that is used here as the driving force behind the urge to serve, lies beyond the barrier that separates mystery from what we call reality. Vision, in these pages, is seen as awareness of what is there in good, able people, in a great potential to be realized in building optimally serving lives for people and optimally serving performance in situations which these vision-inspired people will lead or influence. The stuff of vision has been there all along, and its emergence is conscious awareness is therefore a revelation. Hope that someday one’s vision will be achieved in practice is what sustains a vision and makes one watchful and preserving, while one lives under it guidance.”¹³⁸

Greenleaf believed that in order for one to truly serve people, one had to have goals, objectives and strategies in place to fulfill the hopes and dreams promised by the capitalistic society in which we live. Greenleaf proposes that it is the projected target that energizes and provides the incentive for one to sustain the tenacity to see the manifestation of one’s vision. Both the servant leadership characteristics of vision and initiative were used in the resolution of all the challenges outlined in this dissertation. Dr. Hairston ordering the student needs analysis helped him determine how to prioritize resources, it helped him face the

¹³⁷Walker, “Schools Chief Able to Weather Storms.”

¹³⁸Greenleaf, Fraker and Spears, *Seeker and Servant*, 230.

challenge of remaining faithful to his vision and mission, as it assisted in the projection of actual student needs, it facilitated in determining what was the actual achievement gap, thus, providing a dialogue to providing equal access and the analysis aided in the stakeholders buying into his plan, “The Blue Print for Progress.” The initial step of conducting a needs assessment fueled positive energy at BCPS and set forth an opening for Dr. Hairston to present his plan. Dr. Hairston was able to take the vision he had for his personal life and extrapolate it to a larger vision, a plan for progress: “The Blue Print for Progress.” This plan was for the advancement of students’. He wanted students to have choice after college. He understood that professional sports was not an answer, he knew what it was like to grow up disadvantaged and he knew how much education had helped his children to have a better life¹³⁹hence, Dr. Hairston did his best to forge forth, despite the obstacles of race, social status and the resistance of the American climate and culture and he created a personal plan for his own life and then he created and initiated a plan for the success of all students.

“Due to Dr. Joe Hairston’s initiatives, students are outperforming their forebears in Baltimore and their peers nationwide. In 2003, just over 10% of Baltimore County students performed at an advanced level in math, and about 20% in reading. Today, more than 30% of students are advanced in math, and 40% are advanced in reading. Maryland School Assessment scores for Elementary and middle school reading and mathematics have risen to a 10-year high. Of those eligible for subsidized lunches, the percentage that ranked as advanced climbed from 10% in 2003 to 29% in 2011. Likewise, each of the four major racial groups in the county at least doubled its percentage of advanced students in math and reading. Among the nation’s largest school systems, Baltimore County now ranks fourth in

¹³⁹<http://www.scholastic.com/browse/article.jsp?id=3751254>.

the graduation rate for all students and third in the graduation rate for African American males. Dr. Joe Hairston's 12-year tenure at Baltimore County Schools—the second-longest tenure for a Superintendent in the modern history of the school system—is truly the summit of his career achievements.”¹⁴⁰

The gains made in student achievement during Dr. Hairston's tenure are well documented. His career accomplishments are many, however, the twelve years of success, at BCPS, began with the initiation of programs that were strategically designed to attain these goals. Initiation means to take the lead, to implement, to pioneer, to launch or begin.¹⁴¹ Greenleaf viewed a leader with initiative as one that had the courage to be transparent, to be authentic, and had the fortitude to confront injustice or incompetency head on. This initiative compelled others to follow and learn from his/her leadership. Greenleaf put it this way:

“The focus for good and evil in the world are propelled by the thoughts, attitudes, and actions of individual beings. What happens to our values, and therefore to the quality of our civilization in the future will be shaped by the conceptions of individuals that are born of inspiration. Perhaps only a few will receive this inspiration (insight) and the rest will learn from them.....Perhaps this is the current problem: too many who presume to lead do not see more clearly and, in defense of their inadequacy, they all the more strongly argue that the “system” must be preserved – a fatal error in this day of candor.”¹⁴²

Dr. Hairston was all too aware of this failure of leadership, particularly in education and public service. He was conscious of how others interpreted his presence, words and deeds: and he had the skill set to properly interpret others presence, words and actions. He understood that society still judged educators from an expectation of flawlessness. He recognized that values and ethics were

¹⁴⁰http://bigsight.org/joe_hairston (accessed on October 14, 2013).

¹⁴¹Chapter 1: definitions.

¹⁴²Greenleaf, *The Servant as Leader*, 8.

still the driving force of our communities and if all else fell short, the promises of education stood strong.¹⁴³

Awareness and Conceptualization

The servant leadership characteristics of awareness and conceptualization, that is the ability to consider all aspects of a situation, specifically, that of minority families and the talent to create a map to change the direction of the underprivileged, combined with the frankness in language to communicate and inspire follow-ship, are what guided Dr. Hairston in his leadership of BCPS. These attributes also assisted Dr. Hairston and his team in overcoming the challenge of providing access and equity to meeting the needs of the BCPS stakeholders. Protégé' Spears interprets Greenleaf's understanding of awareness as follows:

*"Awareness: General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary—you never know what you may discover! Awareness also aids in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position."*¹⁴⁴

Observing and assessing the entire circumstance, and then having the insight to follow up with correct action based upon the conclusion drawn, conceptualizing,¹⁴⁵ is a necessary feature of a servant leader. Greenleaf says this about a leader who conceptualizes:

"The prudent man is he who constantly thinks of "now" as the moving concept in which past, present moment, and future are one organic unity.

¹⁴³<http://www.examiner.com/article/baltimore-county-schools-lose-their-superman-with-dr-hairston-s-departure>.

¹⁴⁴Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

¹⁴⁵Chapter 1: definitions.

And this requires living by a sort of rhythm that encourages a high level of intuitive insight about the whole gamut of events from the indefinite past, through the present moment, to the indefinite future. One is at once, in every moment of time, historian, contemporary analyst, and prophet –not three separate roles. This is what the practicing leader is, everyday of his life. Living this way is partly a matter of faith.”¹⁴⁶

It can be stated that Dr. Hairston referred to his youth and experiences as motivators for his present choices and his future objectives. Thus, fulfilling what Greenleaf considered wise.¹⁴⁷ However, it cannot be articulated that Dr. Hairston considered his journey one of faith, however, faith is simply, hoping for that which has not come to fruition.¹⁴⁸ Hence, once again, although that actual lingo, “faith” is not used, one can surmise that Dr. Hairston’s conviction and confidence that was elucidated` in his commitment to student growth was undergirded by a driving force to press and forge the way. He led leaders, principals, on how to develop their subordinates, teachers, so that they had the necessary skills to implement the plan, the Blue Print for Progress. According to Principal Scriven, he kept this vision before them.

“The key is the belief system. What do we stand for?” says Brian Scriven, the principal at Woodlawn High, which is under state-mandated alternative governance. “At every step, the message and vision are clearly articulated. He gives us the road map, and as principals, all we have to do is work the plan.” Before taking his current job, Scriven guided Woodlawn Middle School through the staff and curriculum overhauls that got it off alternative governance. He required teachers to join “action teams” focused on improving curriculum, student safety and professional development. He instituted common planning time so they could share best practices. He asked them to use data analysis to dig into the problems of struggling students. Through it all, Scriven used Hairston's leadership as a model. “Dr. Hairston always talks about the quiet

¹⁴⁶Greenleaf, *The Servant as Leader*, 17.

¹⁴⁷Walker, “Schools Chief Able to Weather Storms.”

¹⁴⁸Hebrews 11.

confidence, and he exudes it,” Scriven says. “He’s very direct. He has that laser-like focus on the problem at hand.” Though test scores have lagged at some heavily African-American schools, Hairston’s attention on closing achievement gaps has never waned, says Ella White Campbell, a Randallstown community activist. She praises him for using incentives to draw excellent teachers and principals to struggling schools. Campbell recalls one instance when Hairston responded to community outcry by removing a weak principal and allowed her to participate in interviews for the administrator’s replacement. “He is excellent at getting principals to give the best they can,” she says. “I consider him a very profound individual.”¹⁴⁹

Commitment to Growth of People

The number of accolades that Hairston receives for his leadership from his staff is a clear indicator of his commitment to the growth of people. Commitment to growth is defined as a leader that routinely and often observes the actions and behaviors of their subordinates and gives constructive feedback, as well as creates opportunities for personal and professional development.¹⁵⁰ Dr. Hairston’s direct reports commend him for showing the way by providing the direction, resources, and training to accomplish the tasks at hand. The admiration that his staff expressed for him is because of the servant leader traits that he continues to demonstrate, particularly as it relates the growth of not only students, but, also to the development of those he leads, his staff. Dr. Hairston utilizes the servant leadership characteristic of commitment to the growth of people as he chooses and prioritizes resources, as he provides access and equity to meet the needs of both the students and staff as well as he demonstrates accountability and fidelity to the mission: student achievement.

¹⁴⁹Walker, “Schools Chief Able to Weather Storms.”

¹⁵⁰Chapter 1: definitions.

Greenleaf believes that before any goals can be attained, foremost, one must shape those around you.

“The first order of business is to build a group of people who, under the influence of the institution, grow taller and become healthier, stronger, more autonomous..... An institution starts on a course toward people-building with leadership that has a firmly established context of people first. With that, the right actions fall naturally into place.”¹⁵¹

Disturber

The proper deed of having the servant first disposition permitted Hairston to lead the BCPS staff, students and community to be able to boast that: truancy has decreased, standardized test scores have increased, participation in Advance Placement (AP) courses are higher, enrollment to college is greater and the overall general behavior of students is better. And what makes all of these attainments significant is that while evidence of learning was on the rise, so was the growth of underprivileged kids. Unfortunately, the expansion of low income and minority children to a school system has been justification for the opposite to occur; that is truancy and mobility to increase, test scores to decrease, reduction in AP classes occurs, fewer students advance to higher education and an increase in discipline incidents ensues. However, the stereotypical occurrences did not happen. Dr. Hairston’s leadership defied the odds; he exhibited the characteristic of a Disturber. A disturber according to Greenleaf is a person that possesses an inward in tranquility in the midst of chaos.

¹⁵¹Greenleaf, *The Servant as Leader*, 30, 31.

As Greenleaf observed: “Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.”¹⁵²

Being a disturber, confronting injustice and implementing change in the face of resistance are something Dr. Hairston did throughout his career. Dr. Hairston entered educational leadership during a time of transition for America. African Americans did not hold leadership roles, in many arenas, and particularly not in education. Hence, Dr. Hairston was a trailblazer in his field. His forerunner status is not limited to his race, but much of his philosophy, administrative style and methodology were uncommon to educators. Dr. Hairston seems to have drawn much of his attitude towards managing people from corporate America. Long before No Child Left Behind Act of 2001 was introduced and implemented to the American school system; Dr. Hairston believed and held his staff to “accountability”. Furthermore, this disturbing nature demonstrated by Dr. Hairston aided him in overcoming the challenges of demonstrating accountability of fidelity to the mission for all stakeholders and providing access and equity to meeting the needs of all stakeholders?

“As a principal, he became known for using corporate models to improve struggling schools. He arrived with core sets of goals and principles, and made sure every school activity was geared toward his objectives. He insisted on numerical measures to chart progress. Such focus on accountability has become the prevailing trend in American education, but Hairston says his approach created plenty of resistance in the early days. “People used to look at me like I was crazy,” he says....After 27 years in

¹⁵²Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

Prince George's County, Hairston left to become a superintendent in suburban Atlanta in 1995. He was the first black school leader in a county known as the fictional setting for "Gone With the Wind." After five contentious years in which principals and teachers bristled at his accountability measures, Hairston was ousted by a 5-4 school board vote. So he was used to being a racial pioneer and an outsider when he became Baltimore County's first black superintendent in 2000. The board gave him a tricky mission - modernize the schools but do so without stirring up a lot of fuss. He remembers people approaching him in public and asking pointedly, "Why are you here?" Hairston created his first stir with the staff reorganization that raised concerns for Hayden and others. Shortly after, he introduced his Blueprint for Progress, which has become a bible for his administration. When his subordinates present plans at internal meetings, they often refer to key phrases from the document. "All means all" is a favorite, summing up Hairston's belief that struggling schools will improve only if students are held to the same rigorous standards as those in thriving schools. It's the reason why he has pushed to have at least 12 AP courses offered in every county high school. Skeptics might view such phrases as empty generalities, but Hairston supporters say he has an unusual ability to keep a sprawling system focused on core goals."¹⁵³

Listening

Accomplishing goals is generally a team effort and Dr. Hairston recognized that he needed all stakeholders input in order to make the correct decisions for progress. Although he had a written plan, Dr. Hairston was still open to hearing what the community had to say. Upon his entry to BCPS, Dr. Hairston, acknowledged that he needed the people to implement the significant strategies that were going to assist them in changing the statistics that were currently before them. During one of his first speeches made to BCPS as superintendent, Dr. Hairston said; "The lone warrior model is heroic suicide, and I have no desire to operate in that manner." Hairston added that "there will be change over time, but all changes will be carefully planned and gradually

¹⁵³Walker, "Schools Chief Able to Weather Storms."

implemented, and you will play a key role in that adaptation process.” Thus, it is clear that he accepted the need for team input, both in words and actions. Dr. Hairston practiced including his staff and community into his decision making. Therefore, Dr. Hairston demonstrates yet another servant leader characteristic: listening. It is through listening that Dr. Hairston also met the challenge of building and maintaining the loyalty of followers.

“Superintendent Joe A. Hairston replaced principals at two of Baltimore County's most troubled schools and announced 27 other personnel moves yesterday as part of a long-term reorganization of the state's third-largest school system. Although some administrators had feared extensive changes and even a trip back to the classroom, Hairston said the moves were "pretty much in line" with the promotions, retirements and transfers that happen in school systems this time of year....."I think [these changes] perfectly match the needs of the students," said board member Jean M. H. Jung. As the newly appointed principals stood to be recognized, they were applauded by a large crowd that attended the board meeting. Later, a teacher from a southwest area elementary school said she was pleased that the board had approved a new principal for her school. "We had a horrible principal at our school, and now we feel like we have been heard," said the teacher, who asked to remain anonymous for fear that her job could be jeopardized. "We're absolutely ecstatic that Dr. Hairston listened to us."”¹⁵⁴

Listening is defined as the act of hearing and understanding the words of the speaker.¹⁵⁵ It is a part of communication; communication is speaking and listening, commonly referred to as a “two way street”. The skill of listening is the receiving of the message being communicated. In the above passage, the anonymous teacher would not interpret Dr. Hairston as having listened by him being more informed and knowledgeable. To the contrary, when one is the

¹⁵⁴Lynn Anderson, “County School Staffs Change New Principals Assigned to Woodlawn Middle and High; `Hairston Listened to Us'; Superintendent Makes Moves as Part of Reorganization,” *The Baltimore Sun*, 2001.

¹⁵⁵Chapter 1: definitions.

leader, one's subordinates will only conclude that the leader has listened; 'received the message being communicated'; is by what deeds follow. Moreover, others generally interpret 'being heard' as seeing action behind what is communicated. In the above illustration, the teacher was elated that Dr. Hairston removed the former principal and hired a new principal. He acted upon what he heard. Action based upon words is largely how listening is understood, particularly by subordinates. The actual definition of listening is quite fundamental in nature, 'hearing and understanding'; Greenleaf suggests that listening is more, it is about absorbing what is actually being said, it is a disposition which one takes towards the speaker.

"Listening might be defined as an attitude toward other people and what they are attempting to express. It begins with attention, both the outward manifestation and the inward alertness. It includes constructive responses that help the other person express both thoughts and feelings. The good listener has trained his or her memory to retain what is expressed to refrain from piecemeal value judgments. The good listener remains in a position to assess the relationship among facts, opinions, attitudes, and feelings being expressed and is therefore able to respond to the total expression of the other person..... Listening, so defined, is a discipline that improves fact-to-face relations; it saves time in the process of communicating, and it gives the listener a better grasp of what other people have to tell him and how they feel about what they are saying. And good listening communicates something that is universally good: attentiveness."¹⁵⁶

Building Community

Greenleaf is expressing that listening far extends beyond hearing and comprehending, as being attentive means to be observant, mindful and heedful

¹⁵⁶Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 70.

to the comfort of others.¹⁵⁷ The vital message is as usual with servant behavior, “others”.

What is being stated and why it is being stated, by the speaker, the other, is the true essence of a servant leader; one that exemplifies the attribute of listening. Greenleaf puts it this way: “It is because true listening builds strength in other people.”¹⁵⁸ The building of others is a significant component of servant leadership, expressed in Greenleaf writings. He uses the word “builds” in his description of listening,¹⁵⁹ commitment to growth of people,¹⁶⁰ empathy,¹⁶¹ and building community. Building community is one of the most significant characteristics of servant leadership as well as this dissertation. One of the dissertation research questions; “What characteristics of servant leadership were demonstrated by King David, Apostle Paul, Superintendent Hairston and Superintendent Markley, in the resolution of challenges regarding: building and maintaining loyalty of followers?” As such, the attribute building community, i.e., building and maintaining loyal followers is fundamental, yet key to the concept of a servant leader. Dr. Hairston began his tenure at BCPS in 2000, and within a year or so, he won the loyalty and praise of the majority of the members of the BCPS board of education, several teachers and was acclaimed for his ‘contemplative approach’, which assured buy-in of the majority of the BCPS staff and community members.

¹⁵⁷ *Merriam-Webster's Collegiate Dictionary.*

¹⁵⁸ Greenleaf, *The Servant as Leader*, 10.

¹⁵⁹ Greenleaf, *The Servant as Leader*, 10.

¹⁶⁰ Greenleaf, *The Servant as Leader*, 30.

¹⁶¹ Greenleaf, *The Servant as Leader*, 14.

"That's one of the big things he's done so far, he's building his staff," said board member James E. Walker, who praised Hairston for his staffing choices, especially Christine M. Johns, whom he hired as deputy superintendent. "She supports him 100 percent." So far, Hairston, who calls himself the most accessible superintendent in the state, seems to be enjoying broad support." At this point, I think it's going well," said school board President Donald L. Arnold.¹⁶²

"As part of his campaign to calm the community and build support for coming changes, Hairston will invest about \$550,000 in research and management surveys in his first year, even though he says he understands what the district needs to raise test scores. The studies are for the worriers - people who would cast him as a change-agent if he moves ahead with new initiatives without proof." Everything will be reasoned," said Hairston. That approach sits well with board members and parents. 'Contemplative approach' "I've been very impressed with his contemplative approach," said board member Sanford V. Teplitzky. "It evidences the credibility of the decision ... and people feel more comfortable with the decision, even if they disagree." "He is honest, and he is very interested in getting input from all stakeholders," said Boyd Crouse, chairman of the Southeast Area Educational Advisory Council."¹⁶³

Building a community of loyal follower is imperative if one is going to lead. Dr.

Hairston understood that he needed to calm the fears and doubts of those that do not welcome change. Change has been known to be met with resistance, thus, Dr. Hairston devoted a significant amount of financial resources to gain the opinion and perspective of the community, staff, parents and students so that he could demonstrate that his plan was research-evidence based decision making. These surveys and means of gathering data were done in the initial stages of his tenure, prior to the full implementation his plan, the Blue Print for Progress. This strategy helped to decrease the amount of opposition to change, that generally

¹⁶²Lynn Anderson, "Hairston Calms Fears in Quest for Change; Newcomer's Plans for the System to Enjoy Support in Baltimore, Co.; Two Leaders Foster New Vision for Schools," *The Baltimore Sun*, 2001.

¹⁶³Anderson, "Hairston Calms Fears."

accompanies the transformation of an institution, even when change is desired. Building community is defined as a two way collaboration, development of relationships and bottom up involvement.¹⁶⁴ This is the only servant leadership characteristic that requires the participation of others to achieve as an attribute based upon its description. Moreover, it is the only characteristic according to Greenleaf that necessitates additional skill sets that are outlined as pre-requisites to exemplifying this characteristic. According to Greenleaf there are five qualities that are essential in a leader who is able to build community.

- “1. They were strong, able, well-prepared people.
2. They knew who they were and where they stood.
3. They had a clear vision, a sense of direction.
4. They had a great sustaining spirit with which to confront adversity.
5. They had unqualified dedication, a willingness to commit their lives to their chosen work.”¹⁶⁵

Dr. Hairston embodies each of these delineated traits. Hairston was well prepared to take the helm of BCPS. Formerly, Hairston was superintendent of Clayton County Schools, in Jonesboro, Georgia from 1995 to 2000. Prior to his service as superintendent in Clayton County, Dr. Hairston served as Assistant Superintendent, Principal and teacher in Prince George’s County; he rose through the ranks and served for twenty-seven years within the district where he began his career. Dr. Hairston started as a physical education teacher spent his years dedicated to education and the district which invested in him. He did not take short cuts to rush to the top of his field he took step by step of the educational ladder (teacher, department chair, assistant principal, principal,

¹⁶⁴Chapter 1: definitions.

¹⁶⁵Greenleaf, Fraker, and Spears, *Seeker and Servant*, 269.

assistant superintendent, superintendent) to reach the highest ranking position as an educational leader. This methodical process assisted in Dr. Hairston's preparedness as a leader. Additionally, Dr. Hairston sought the educational credentials of a Masters of Arts in education administration as well as a doctoral degree in education administration that sealed him as fully equipped to take on the challenges of superintendent.¹⁶⁶

Dr. Hairston had clearly defined his purpose, what were his goals and his vision was clearly elucidated in his written plan, the Blue Print for Progress, and communicated consistently to his staff. He knew who he was and what values he stood upon. In an interview by ABC anchor Sherrie Johnson, Dr. Hairston responded to a question regarding the challenges he faced as superintendent by referring to his spiritual beliefs. "A lot of what I do is driven by a spiritual strength more than anything else. You have to have a strong sense of values and beliefs and believe in education in particular and in this country is driven by beliefs and values."¹⁶⁷ Dr. Hairston understood what motivated him to accomplish the goals he set forth. He had a foundation built upon the fundamentals of his personal values that he drew from and defined who he was and desired to be as an educator and leader. It was this spiritual strength that also helped him in the face of adversity.

¹⁶⁶Radio Interview, Educational Gateway Talks to Dr. Joe Hairston of Baltimore Co. Public Schools on Education's Value, May 26, 2011, <http://free.yudu.com/item/details/338737/>. Walter, "Schools Chief Able to Weather Storms." Jacobson, "County Schools Chief Emphasizes Quality."

¹⁶⁷<http://www.abc2news.com/dpp/news/education/dr-joe-hairston-reflects-on-his-time-as-baltimore-county-superintendent-of-public-schools#ixzz2H8l7O9lv>, Sherrie Johnson, 10/11/2011.

“Placed in a position that was highly sensitive in terms of race, as Hairston recalled an early conversation by a teacher who told him he would have to change the mindset of the parents and community, who weren’t use to a ‘black’ leading their children’s education; Hairston stuck to his model of success and received praise for his infusion of technology into the schools and his administration, witnessing business partnerships while developing community support and advocacy that led increased fiscal support for the school system. “It was touch, however I have never been one to shy away from a good, that if won could lead to the successful future of children” said a resilient Hairston.”¹⁶⁸

As evidenced within Dr. Hairston’s own words, he meets the criteria set forth by Greenleaf as a leader that has the personal traits to build community. He has the courage and strength to confront and overcome difficult circumstances, he has the tenacity to see a goal and vision through, as well as the undergirding values that allowed him to take a position with authority, believing it was right and lastly, he was fully equipped, both with experience and education to be educational and servant leader, whom exemplifies that characteristic of building community.

Persuasion

Hairston’s ability to build community also was supported by his ability to convince others to see his vision through his lens. In other words, Hairston had the skill to persuade people to buy into and embrace his perspective. “Hairston’s hands on leadership model that led to the buy-in of an entire school system, including a school board who worked hand-in-hand with the superintendent to achieve such success.”¹⁶⁹ Achieving success and modeling leadership was a frequent experience of Dr. Hairston during his tenure at BCPS, however, this

¹⁶⁸Hassan Giordano, “Baltimore County Schools Lose Their Superman with Dr. Hairston’s Departure,” *The Examiner*, October 15, 2011, <http://www.examiner.com/article/>.

¹⁶⁹Giordano, “Baltimore County Schools.”

ability to convince others that his pathway was the correct one to follow did not come without controversy and debate amongst Baltimore County stakeholders. Within a month of Dr. Hairston assuming his role as superintendent he was faced with the complaints of the community, which he faced head on and he won over their support with his ability to persuade them to follow his Blue Print for progress plan.

“Rather than let this situation fester any longer, Dr. Hairston must take control of it. His experienced leadership could break the cycle of counterproductive finger pointing. The parties all want to improve the school -- they just can't agree on a plan for change. Dr. Hairston has the opportunity to show that a seemingly intractable situation can be turned around by force of personality. That wouldn't benefit just Woodlawn and its students; it would set a positive tone for Dr. Hairston's administration.”¹⁷⁰

Greenleaf believes that persuasion is the distinguishing factor of a true servant leader from other traditional style's of leadership. A servant leader will choose to convince their followers to follow a certain path, as opposed to dictating directives. It is this single attribute, the ability to persuade others that according to Greenleaf is a specific and precise skill. This precise skill of persuasion was also instrumental in Dr. Hairston meeting the challenge building and maintaining loyal followers and choosing and prioritizing the use of resources.

“Persuasion involves arriving at a feeling of rightness about a belief or action through one's own intuitive sense. One take an intuitive step, from the closest approximation to certainty that can be reached by conscious logic (which is sometimes not very close) to the state in which one may say with conviction, “This is where I stand!” The act of persuasion, thus, defined, would help order the logic and favor the

¹⁷⁰Hairston's Opportunity Woodlawn: Overcrowded High School Needs Direction from County System's Top Ranks,” *The Sun* - Baltimore, MD, August 1, 2000, Editorial.

intuitive step. But the person being persuaded must take that intuitive step alone, untrammelled by coercive or manipulative stratagems of any kind. Persuasion, on a critical issue, is a difficult, time-consuming process. It demands one of the most exacting of human skills.”¹⁷¹

Foresight and Know the Unknowable

Dr. Hairston was an experienced leader at this juncture in his career however this was a new school district and new followers. He was able to win the support of community members, the board of education and his staff, and the team did indeed turn around Woodlawn Middle School. Receiving buy-in from you team is a must, particularly, in the midst of a changing environment and climate. The beginning of his superintendency was at the foothills of NCLB. Fortunately for Dr. Hairston his plan, The Blueprint for Progress, already incorporated many of the mandates of NCLB; thus demonstrating that Dr. Hairston had the skill of foresight. Foresight is the ability to understand how current decisions will impact future events. Dr. Hairston foresaw the coming of accountability, the increased use of technology, the focus on collaboration, student achievement and the cry to close the achievement gap.

“This Curriculum Management Plan responds to many findings of the curriculum management audit and sets forth a strategy for improving all areas that support delivery of quality instruction. It is our duty to implement this plan consistently and effectively in order to reach the next level of performance as a school system and to prepare our children to reach higher levels of academic achievement. As our students continually anticipate what comes next, we must be accountable to them and align our thinking, our plans, and our actions toward their future success.”¹⁷²

¹⁷¹ Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 129.

¹⁷² Dr. Joe A. Hairston, “Curriculum Management Plan: BCPS; Foreward,” 2007.
<http://www.bcps.org/system/reports/Curriculum-Management-Report-Final-061207.pdf>

In his ability to foresee these future expectations, it allowed him to prevail in his ability to demonstrate accountability of fidelity to the mission, to meet the needs of stakeholders by providing equal access and to know how to choose and prioritize resources. Hence, future success is what BCPS and Dr. Hairston experienced for the next decade. More than half of the schools in BC district were awarded for their improvement and excellence within four years of Dr. Hairston taking the helm of leadership.¹⁷³ It is seldom a single talent that propels an individual forward yet alone an entire school district. However, it is clear that Dr. Hairston's proficiency at foresight is strong contributing factors of his success. His foresight was far more advanced than most, in that he not only was able to tell and show the way, his followers had a written manuscript to refer and read the way. Dr. Hairston clearly demonstrated foresight when he crafted his plan the Blue Print for Progress which is referenced by his staff, teachers and board of education on a regular basis. Foresight, according to Greenleaf is a scholarly talent that defines a leader from a follower. It is this characteristic that the leader possesses that makes him/her the leader. The leader has insight/foresight that others do not have; hence, they know more than those that follow.

"The leader needs three intellectual abilities that may not be assessed in an academic way: one needs to have a sense for the unknowable, to be prepared for the unexpected, and to be able to foresee the unforeseeable. The leader knows some things and foresees some things which those one is presuming to lead do not know or foresee as clearly. This is partly what gives the leader his "lead," that puts him out ahead and qualifies him or her to show the way. As a practical matter, on most important decisions

¹⁷³Baltimore Sun Staff, "Baltimore County School Honored for State Test Results; of 86 recognized, 26 to receive Monetary Award; 'We are Very Grateful; New; Education' (November 2004).

there is an information gap. There usually is an information gap between the solid information in hand and what is needed. The art of leadership rests in partly, on the ability to bridge that gap by intuition, that is by a judgment from the unconscious process. The person who is better at this than most is likely to emerge to leader because he contributes something of great value. Others will depend on him to go out ahead and show the way because his judgment will be better than most.”¹⁷⁴

The record indicates that Dr. Hairston’s judgment, intuition, foresight and overall leadership is better than most. In a *Baltimore Sun* news article, Hairston states he is exceedingly proud of the work done in Baltimore County and believes these accomplishments are due to his ability to stay ahead of the “educational trends” and circumvent conflict. In this same article, one of the principals in the county is quoted as saying that, Dr. Hairston is “one of the top superintendents in the country” because of his research based decisions, technological advancements and holding stakeholders accountable.¹⁷⁵ The concept of accountability is a common precept today in education, however, BCPS was a forerunner in accountability and infusing technology in the classroom; and these initiatives were implemented in the early 21st century from a plan that was drafted in years prior (find year of plan). This level of intuition could also be considered exercising the characteristic of knowing the unknowable. Knowing the unknowable is described as a sense of intuition that is not always explainable and leads to successful outcomes.¹⁷⁶ This servant leadership characteristic, to know the unknowable, contributes to the ability of Dr. Hairston meeting all the challenges of this study: building and maintaining loyalty of followers, choosing and

¹⁷⁴ Greenleaf and Spears, *The Power of Servant-Leadership*, 124.

¹⁷⁵ Walker, “Schools Chief Able to Weather Storms.”

¹⁷⁶ Chapter 1: definitions.

prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders, and providing access and equity to meeting the needs of all stakeholders. This servant leadership trait of insight and foresight help the leader to be prepared for the unexpected and according to Greenleaf are intermingling attributes.¹⁷⁷

Withdrawal and Healing

The remaining two servant leader characteristics which this researcher identified in the words, actions and deeds of Dr. Joe Hairston are two he states during interviews upon his retirement. Dr. Hairston's responses to questions caused him to mull over his time at BCPS. On a radio interview conducted by Gwendolyn Glenn, she asks Dr. Hairston to think about certain aspects of his leadership at BCPS.

“Glenn: In reflecting on his career here, Dr. Hairston says he always maintained an open-door policy. Critics have said he did not always listen to the community, but Hairston thinks they're wrong. He says those who characterized him as aloof, simply didn't get his personality.

Hairston: When a person is reflective and very thoughtful, you don't spend all of your time talking as much as listening and observing. And I'd like to think that people who have known me for a long time and worked closely with me know that I'm reflective, very thoughtful and fair.”¹⁷⁸

Dr. Hairston's statement that he is reflective is exactly the language used in the definition of withdrawal. To withdraw means that a person knows when to reflect, pray and retreat to determine the next step.¹⁷⁹ Dr. Hairston implies that he

¹⁷⁷Greenleaf and Spears, *The Power of Servant-Leadership*, 124.

¹⁷⁸Gwendolyn Glenn, “Baltimore County Public Schools Superintendent Retires,” June 29, 2012. WYPF 88.1 FM Frederick/Hagerstown: WYPO 106.9 FM eastern shore; listen live on the air a prairie home companion program schedule podcasts.

¹⁷⁹Chapter 1: definitions.

listens and observes so that he can consider and be thoughtful. Withdrawing in this context means that you are taking in the activities of the day or event and considering how to proceed. Dr. Hairston states that he practiced the attribute of withdrawing when making the decision to retire.

“No one forced me out, or suggested that my contract would not be renewed; as I made the decision not to seek another four-year term in March of last year, as witnessed by a Baltimore Sun article,” stated Hairston. His decision was made after plenty of prayer and conversations with his beautiful wife Lillian and his close Virginia Tech advisors, who have been with him since his days at the award-winning university.”¹⁸⁰

Reflection, prayer and retreating are the three verbs in the definition of withdrawal. Hairston indicates in the above passage that he prayed prior to his decision to retire/retreat from BCPS. Prayer is a form of seeking guidance from one’s inward spirit or consciousness. Prayer can be a communal activity, however, in the context of our definition of withdrawing, prayer is an isolated action done with self. To retreat means to go back, to leave or withdraw and retire is a synonym of retreat.¹⁸¹ Therefore, Dr. Hairston’s decision to withdraw from his position as superintendent was done utilizing the withdrawing actions of prayer and reflection. Greenleaf writes the following about the servant leadership characteristic withdrawal.

“I have stressed the word *individual* because of my belief that the only access we have to inspiration, to those subtle prompting of intuitive insight from the vast unconscious storehouse of wisdom and experience, is through the mind of an individual. I was deeply touched by a quote from a late lecture by Camus. “Great ideas come into the world as gently as doves....Listen carefully and you will hear the flutter of: their wing.” Only the solitary individual in the quietness of his own meditation gets these

¹⁸⁰ Giordano, “Baltimore County Schools.”

¹⁸¹ Merriam-Webster's Collegiate Dictionary.

great ideas intuitively. They don't come in stentorian tones, over the public address system to groups. That only happens *after* an individual has listened carefully to the flutter of their wings."¹⁸²

It can be stated with relative certainty that Dr. Hairston had more than a few great ideas and based upon his own words he was a reflective and thoughtful individual.¹⁸³ Moreover, he also states that he practices prayer and knows when it is time to withdraw, or leave a position. The second characteristic found in Dr. Hairston's words, during another interview about his retirement was healing. Healing is the act of reconciling painful emotions so that they become constructive and productive experiences for the future. Dr. Hairston attempted to exemplify the act of healing for the staff, parents and students.

Conclusion

Superintendent Hairston demonstrated fourteen of the servant leadership characteristics. The qualities were used in the resolution of building and maintaining loyal followers, in choosing and prioritizing of resources, in demonstrating accountability of fidelity to the mission for all stakeholder and for providing access and equity to meeting the needs of all stakeholders. This dissertation will continue to further discuss the servant leader characteristics of Dr. Hairston in Chapter IV in the examination of the evidence of servant characteristics as he resolves the above stated challenges.

¹⁸²Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 330.

¹⁸³Glenn, "Baltimore County Public Schools."

Superintendent Markley

Superintendent Tim Markley will be the last leader whom this dissertation will assess to determine if he demonstrates characteristics of a servant leader and uses those attributes in the resolution of challenges regarding building and maintaining loyal followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders, and provides equal access to meeting the needs of all stakeholders. As with the prior sections the format of these sections will be the same. A synopsis of the total number of servant characteristics found in the words, actions and deeds of Dr. Markley will be identified. The description of servant leadership characteristics, any accompanying synonyms and/or concepts relevant will be delineated. Each characteristic will then be expounded upon through the writings of Robert Greenleaf and/or other authors understanding of Greenleaf's teachings on servant leadership. Additionally, an examination of the account given by or about the superintendent will be provided. Lastly, this dissertation will then illustrate the use of the servant leader characteristics of each leader within the resolution of the four challenges identified in the research questions; building and maintain the loyalty of one's followers, choosing and prioritizing the utilization of resources, demonstrating accountability and fidelity to the mission for all stakeholders and lastly, providing equal access and equity to meeting the needs of all stakeholders.

This study discovered thirteen of the eighteen servant leadership characteristics within the research of primary and secondary sources of Dr.

Markley. As with the biblical leaders, King David and Apostle Paul, some of the characteristics will be intertwined within a testimonial or narrative written by or about the superintendent. However, unlike the biblical leaders, this researcher could not find words of affirmation by the leader as to his “call” to be an educational leader. Nor could this researcher ascertain any inference as to Dr. Markley’s call to his vocation, as identified with Dr. Hairston. Dr. Markley, age 46¹⁸⁴ is much younger than Dr. Hairston, his years alive are about the same as the years Dr. Hairston has in experience as an educator (43 years), hence, the amount of recorded information about Markley is not as vast as the amount of information available about Dr. Hairston, particularly in regards to his personal accomplishments. Much of that documented information pertaining to Dr. Hairston was provided during Dr. Hairston retirement and Dr. Markley is in the midst of his career as superintendent of New Hanover County Schools (NHCS).

Servant First, Goal and Persuasion

Dr. Markley began his career in education as a history teacher in Cumberland County and spent eleven years there as a teacher, assistant principal and principal. His first superintendency experience was at Catawba County in 2005.¹⁸⁵ Although Dr. Markley did not occupy every position in leadership in education as he did not sit as an assistant superintendent, Markley did perform in the key building level positions, assistant principal and principal, thus, demonstrating that he understood the necessity of importance of

¹⁸⁴Vicky.Eckenrode@StarNewsOnline.com, Thursday, September 30, 2010 at 12:01 p.m. <http://www.starnewsonline.com/article/20100930/articles/100939980>.

¹⁸⁵Fertig, “Markley Chosen as New Hanover County Superintendent.”

experience running the day to day operations of a school. Dr. Markley transitioned to NHCS in 2010. During his time of departure from Catawba and acceptance of his new role at NHCS, Dr. Markley exhibited several servant leadership characteristics; servant-first, goal/vision and persuasion. During an interview about Dr. Markley's acceptance of the superintendency of NHCS he stated that his goal/vision was to assure that children would be first. "At his finalist reception last week, Markley said that if chosen as superintendent, his first priority would be to visit the schools and learn as much as possible about the district and community before even thinking about making any big decisions. He also said his guiding principle when making decisions is always to ask first, "Is it good for the kids?"¹⁸⁶ Dr. Markley prioritizing being at the ground level by going to the school and obtaining knowledge in relation to the neighborhoods and communities served also demonstrates that he would be strategic in his implementation of his goal/vision. To have a goal/vision is to have a clear purpose.¹⁸⁷ In this scenario Dr. Markley is utilizing the characteristic of goal and vision to manage the challenge of choosing and prioritizing resources as well as demonstrating accountability to the mission for all stakeholders. Vision helps set forth a end result, thus, providing a path or map to set course a plan. This plan will allow the visionary to determine where to allocate resources in the form of human, capital, time and energy. The distribution of assets, by default, demonstrates accountability to the mission for all stakeholders. The failure of

¹⁸⁶Michelle.Cerulli@StarNewsOnline.com, Wednesday, July 28, 2010 at 1:09 p.m.

¹⁸⁷ Chapter 1: definitions.

not having a vision prohibits effective planning and is the reason that many institutions are ineffective according to Greenleaf.

“As I see it, clear goals is a precondition for organizational effectiveness, and the lack of one can be a serious matter of organizational health. What does one do in the face of these conditions, say, the lack of clear goals due to a combination of reasons such as I have just stated? The best prescription, it seems to me, is to *listen intently*, with the genuine wish to learn without judging every motive, every attitude, every reason.”¹⁸⁸

Markley’s goal was to make sure that the students’ needs were addressed and met when he was making a decision. Parenthetically, Markley making known to his new constituents that he will always ask the question, “Is it good for the kids?”, is a demonstration of a disposition that Markley is communicating to all stakeholders. In stating this, he is also communicating an expectation of those that follow his leadership. He is establishing that his, as well as their, posture should always be about prioritizing children. This communication, his words, demonstrates the servant leader characteristic of Servant-First. Servant-First is defined as a person that caters to the needs of others and the mission before one’s own needs.¹⁸⁹ Greenleaf says that it is not only putting others needs first but this posture is based upon a theory of service derived from experience and hope.

“As one sets out to serve, how can one know that this will be the result? This is part of the human dilemma; one cannot know for sure. One must, after some study and experience, hypothesize – but leave the hypothesis under a shadow of doubt. Then one acts on the hypothesis and examines the result. One continues to study and learn and periodically one re-examines the hypothesis itself. Finally, one chooses again. Perhaps one chooses the same hypothesis again and again. But it is always a fresh

¹⁸⁸Greenleaf, Fraker, and Spears, *Seeker and Servant*, 93.

¹⁸⁹Chapter 1: definitions.

open choice. And it is always an hypothesis under a shadow of doubt. "Faith is the choice of the nobler hypothesis." Not the *noblest*, one never knows what that is. But the *nobler*, the best one can see when the choice is made. Since the test of results of one's actions is usually long delayed, the faith that sustains the choice of the nobler hypothesis is psychological self-insight. This is the most dependable part of the true servant."¹⁹⁰

Markley is attempting to demonstrate his upright character to the stakeholders of NHCS in his positioning of his mission and goals. As stated by Greenleaf, a servant-first attitude is one that is unselfish and inherently righteous. However, honorable intentions do not always yield good outcomes. Nonetheless, an authentic servant leader will stand behind his/her convictions and trust his/her intuition and make the best judgments possible based upon the information and his/her beliefs. Markley declaring that he will always ask, 'what is best for kids' is his thesis statement which he will defer to when making decision. The exhibiting of the servant first characteristics supports the resolution of building and maintaining loyal followers. The community will follow a leader that they believe has their best interest at heart, particularly the parents of that community. Students also need to know that those that have authority over them care about them. Markley was able to communicate this philosophy of care and concern for those whom he leads. This ability to properly disseminate his intended message, as well as paint a mental vision is what separated him from the other two contenders during the interview process for the position of superintendent according to the board chairman.

"The New Hanover County Board of Education announced their decision on Wednesday to hire Dr. Tim Markley, who is currently the

¹⁹⁰Greenleaf, *The Servant as Leader*, 7.

superintendent in Catawba County. During a meeting, the Board of Education's decision is unanimous. Chairman Ed Higgins said Markley stood out over the other two candidates, Dr. Rick Holliday and Dr. Donna Hargens, based on his vision. The board was also attracted to his proven track record of improving test scores and graduation rates. Janice Cavanaugh, Board of Education member, had nothing but praise for Markley as she reflected on his proved track record.”¹⁹¹

Building Community

Clarity of purpose and proper articulation are two skills that are necessary for a leader to be able to build a community of loyal followers. Markley understood that he should not make any changes or decision until he had a full understanding of the current system and the peoples that comprised of the system. He was clear that a vision without followers was useless, that he needed to create relationships with the stakeholders at NHCS in order for his vision to be realized. Markley not only had a proven track record of student achievement, he also had a reputation for being able to establish and maintain good relationships, hence, he was consistent when he made the choice to first receive the support and buy-in of this new administrative team, teachers, students, community and board members. Markley decided to build community before attempting to implement his vision. He did this through classroom visits, and focusing on parent development as well as hosting coffee's chats for all stakeholders to attend. Markley said the following about a classroom visit during his first year at NHCS.

“Often times when I visit school and classrooms, I will ask students if they know what my job is as a superintendent. For the younger elementary students this can be a stumper, so I tell them about my responsibility to

¹⁹¹Fertig, “Markley Chosen as New Hanover County Superintendent.”

grade principals and other tasks. Then I tell them about closing schools due to weather. They get that aspect of the job very quickly.”¹⁹²

Interacting with students is only one facet of how Superintendent Markley builds relationships with stakeholders. He also is working on increasing parental involvement. During an interview on Channel 11 Dr. Markley is asked about how he plans on engaging parents.

“Question: How do you get parents that are not responsive to get involved in their child’s education, how do you do that?

“Well, it’s tough, because sometimes those parents; I mean schools the one that everyone has been to at least for a little while. And some folks had a bad experience when they were in school. And so they have this impression of school based upon what happened when they were there. And so we have to go out and change that perception of some of our parents.”

Question: “How do you do that”?

“Find ways to bring them into the school that don’t always involve maybe their child being in trouble, find a positive experience for them. Maybe going out to their community to have that first conversation with them. And we’ve got some social workers and school folks that do those kind of things and that try to bring those parents in. Umm, there’s some great things going on in this community; the Blue Ribbon Commission and some of the others that are working on trying to reach out to those parents in those areas. So, like I talked about with graduation rates, it is a multifaceted approach. And hopefully, we can find that one piece that connects with the parent.”¹⁹³

Listening

Dr. Markley understands that not everyone, particularly not all parents, had a good experience in high school, thus, their interpretation of the schools policies and procedures was not always received as supportive or ‘child first’ as the superintendent espouses. Dr. Markley is aware of this disposition amongst

¹⁹²Tim Markley, “Weather Calls,” January 2011, <http://www.census.gov/prod/2011pubs/acs-14.pdf>

¹⁹³Don Ansell, “New NHS Schools Superintendent,” *WILM: CBS Channel 10*, 2010.

parents and used this knowledge to directly confront the misunderstanding. He found ways to facilitate collaboration of listening and responding. Dr. Markley does an excellent job of creating opportunities for alliances between parents, students, staff and community; it is clear that this is an intricate part of Markley's plan to build community. According to Greenleaf, building community is something that is done one step at a time; it is not something that is done in large numbers, but by individuals that are willing to give unconditionally.

“Building community: The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution. Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said, “All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his(or her) own unlimited liability for a quite specific community-related group.”¹⁹⁴

Dr. Markley demonstrated an immeasurable amount of love for the parents he serviced. His efforts of going out to the community and meeting parents on neutral territory and even in their own space, demonstrates his willingness to extend himself for the purpose of collaborating and creating mutual bonds in the form of helping children. The servant leadership trait of building community and listening meets the challenge of building and maintaining loyal followers.

Supporting the growth and development of children are the reasons that Dr. Markley establishes these alliances and creates occasions for him to listen and reply to parents, students and the community's needs and doubts. When people

¹⁹⁴Greenleaf and Spears, *The Power of Servant-Leadership*, 8.

feel they are included and their voice is heard they will continue to participate and follow the leader.

“On Thursday, students will return to school for the 2011-12 school year. I have a lot of hope for this year. There were continued signs of progress last year. Overall student proficiencies and our graduation rate increased and we had seven schools named Honor Schools of Distinction. Parents are excited about the year and I had great questions posed to me at the three recent parent coffee meetings. The question that raised the most concern was how the recent reductions in our budget will impact schools this year. I thought this would be a good time to review the impact.”¹⁹⁵

Healing

The only way that Dr. Markley would know how to address the stakeholders anxieties around budget cuts would be to hear what the stakeholders were willing to relinquish and what budgetary line items that they were not willing to have dollars taken away. In other words, Superintendent Markley would have to listen to his constituents to know what are their concerns and preferences as it relates to perceived needs. Engaging stakeholders and listening to them and following up with action is a form of empowerment. Listening according to Greenleaf not only gives stakeholders permission to partake in decisions it gives them a level of authority and it opens up the pathway to healing, particularly healing of compromised relationships.

“I have stressed listening because I believe that a disciplined approach to listening is one of the best approaches to a healing attitude. Great as I believe in the healing power of listening to be upon the one who is talking, a much greater healing takes place with one who learns and assiduously practices *listening*.... Listening isn’t just keeping quiet; and it isn’t just making appropriate responses that indicate one is awake and paying attention. Listening is a healing attitude, the attitude of intensely holding

¹⁹⁵Tim Markley, “Explanation of What Budget Cuts Mean for Our Schools,” August 2011, <http://www.census.gov/prod/2011pubs/acs-14.pdf>.

the belief—faith if you wish to call it thus---that the person or persons being listened to will rise to the challenge of grappling with the issues involved in finding their own wholeness.”¹⁹⁶

When people and/or an organization are operating out of wholeness in their social, emotional and spiritual beings, they are able to perform at their optimum and to assist those around them to heal and be whole as well. The coffee chats, dialogues with parents and visiting of classrooms are all strategies of Dr. Markley to hear, understand and aid the community in being whole so that students, parents, staff and the community at large can become the best that they are able to be. Healing is defined as is the act of reconciling painful emotions so that they become constructive and productive experiences for the future.¹⁹⁷ Dr. Markley attempted through his parental plan to help parents whose high school experiences were negative, to resolve those feelings so that they could parent their children through a clear lens and see that NHCS faculty and staff wants to be an avenue of love, support and guidance to their student’s success. In another instance, Dr. Markley facilitated the healing of relationships between parents and teachers. Teachers expressed the frustration that parents do not trust them and often times work against their efforts to help the students become responsible.

“This summer, I met a principal who was recently named as the administrator of the year in her state. She was loved and adored by all, but she told me she was leaving the profession. I screamed, “You can’t leave us,” and she quite bluntly replied, “Look, if I get an offer to lead a school system of orphans, I will be all over it, but I just can’t deal with parents anymore; they are killing us.”

¹⁹⁶Greenleaf, Fraker, and Spears, *Seeker and Servant*, 95.

¹⁹⁷Chapter 1: definitions.

Unfortunately, this sentiment seems to be becoming more and more prevalent. Today, new teachers remain in our profession an average of just 4.5 years, and many of them list “issues with parents” as one of their reasons for throwing in the towel. Word is spreading, and the more negativity teachers receive from parents, the harder it becomes to recruit the best and the brightest out of colleges. So, what can we do to stem the tide? What do teachers really need parents to understand? For starters, we are educators, not nannies. We are educated professionals who work with kids every day and often see your child in a different light than you do. If we give you advice, don’t fight it. Take it, and digest it in the same way you would consider advice from a doctor or lawyer. I have become used to some parents who just don’t want to hear anything negative about their child, but sometimes if you’re willing to take early warning advice to heart, it can help you head off an issue that could become much greater in the future. Trust us. At times when I tell parents that their child has been a behavior problem, I can almost see the hairs rise on their backs. They are ready to fight and defend their child, and it is exhausting. One of my biggest pet peeves is when I tell a mom something her son did and she turns, looks at him and asks, “Is that true?” Well, of course it’s true. I just told you. And please don’t ask whether a classmate can confirm what happened or whether another teacher might have been present. It only demeans teachers and weakens the partnership between teacher and parent. Please quit with all the excuses. The truth is, a lot of times it’s the bad teachers who give the easiest grades, because they know by giving good grades everyone will leave them alone. And if you really want to help your children be successful, stop making excuses for them.Some parents will make excuses regardless of the situation, and they are raising children who will grow into adults who turn toward excuses and do not create a strong work ethic. If you don’t want your child to end up 25 and jobless, sitting on your couch eating potato chips, then stop making excuses for why they aren’t succeeding. Instead, focus on finding solutions. Parents, be a partner instead of a prosecutor. And parents, you know, it’s OK for your child to get in trouble sometimes. It builds character and teaches life lessons.¹⁹⁸

Building character and teaching life lessons is what young adulthood is about.

That is the social emotional part of education. What this story describes is a broken relationship between parent and school. Whatever the reason, Markley suggests that due to parents own bad school experience; the parent does not

¹⁹⁸Tim Markley, “A Must-Read Message to Parents from Ron Clark,” October 13, 2011, <http://www.nhcs.net/wordpress/timmarkley>.

believe that the school has their child's best interest at heart. Thus, they do not believe the negative report about their student, as they most likely felt that they were not give a fair chance. Hence, this lack of trust provides an opportunity for the child to manipulate the situation and to make excuses or lies about why they behaved in the manner that they did. The damaged bond of parent to school and school to parent is then transferred to the student, unintentionally by both adult parties. The only way to not pass this brokenness down to the next generation is to find a way to heal the relationship. Greenleaf says the following about the necessity of healing between co-workers for an organization to advance:

“Therefore, if you enter an organization with the intent of helping the circular process between person and team so that each will build the other in a continuous, mutually reinforcing process; if you enter it with the hope that your intervention will help the relationship to better serve all concerned, then I urge that you consider what your attitude is toward the impediments you will surely find, because those impediments are found wherever there are people. Will you gearthes impediments as *error* that you are called upon to *change or correct*, or will you regard them as *illness* in which your relationship is that of *healing agent*? If you see the impediment as error that you are called upon to change or correct, then you risk being led to assume “I have it; I will give it to you,,: either overtly or covertly. If you see the impediment to group effectiveness as *illness*, you have a change to enter the relationship as *healer*, as one who seek to make whole—to make everybody whole, including yourself, the healer—so that *all* may see more clearly where they should go and how they should get there.”¹⁹⁹

Greenleaf is encouraging the leader to take on the role as “healer,” however; he qualifies that in order for this to occur that the leader must approach the situation as a sickness as opposed to wrongness. Wrong implies correction is needed whereas illness implies healing is needed. This disposition is the same

¹⁹⁹Greenleaf, Fraker, and Spears, *Seeker and Servant*, 92.

methodology used for alcoholics and drug addicts. The counselor/healer treats the patient as if they have an illness, not simply bad behavior. The attitude projected by the one facilitating the healing is essential. If one plans on providing wholeness for the team includes self, as a part of the equation of brokenness, it opens the door for all parties to be more receptive knowing that the effort exerted will be communal, thus providing opportunity to have a healthy district for all. Generating healing within an organization will substantially assist in resolving the challenge of providing equal access to all stakeholders. More often than not, as previously stated if the brokenness of parent/school relationship is not healed it will be passed down to the student, the next generation, thus impacting the students' success it most likely impacted the parents success. It is a statistical fact that students whose parents are involved in a positive manner are more successful, thus, healing the relationship so that parent/school is whole, will assist in providing equity to those with broken pasts.

Awareness

In order for a leader to be able to facilitate as healer, Greenleaf states that their attitude must be positioned correctly. The only way for a leader to be assured to have the proper disposition when functioning in the role as leader and/or healer, is that they are aware. Awareness is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret others presence, words and actions.²⁰⁰ This is because if one is to facilitate healing as suggested by Greenleaf one must project the intended

²⁰⁰Chapter 1: definitions.

message, a desire to make us all whole, in order to successfully be received as a “healer”. Markley demonstrates this attribute in the above narrative in his ability to make known to all the root of the problem; failed generational parent/teacher relationships. Markley properly interprets another interaction between stakeholders concerning another matter; budget cuts Due to the reduction of resources, Superintendent Markley had to face the challenge of prioritizing resources. Markley made the decision to close a school which was not a popular move in the community, so the community responded. Markley practiced, as previously demonstrated, the servant leadership quality of listening.

“I have heard a lot of discussion lately about empty buildings. I figure it is time to set the record straight. Currently, there are two buildings that are not in use by students within the district. One is the old Blount School and the other is the Pre-K center on Carolina Beach Road. Due to severe budget constraints, we have consolidated our preschool operations and the J. C. Roe Pre-K building will become vacant. It is anticipated that this school will serve the same function as Blount did by providing storage and giving us a swing location in the near future. There are no plans to close Virgo Middle School and we are working on plans for a new program at the school. Given the current economic situation, we have to be good stewards of our funds. We are facing \$20 million in cuts. I have to consider that every one million dollars saved equals approximately twenty teaching positions that do not have to be eliminated. When faced with a choice between teacher and buildings, I will choose teachers every time.”²⁰¹

Commitment to Growth of People

Choosing teachers over buildings indicates that Markley properly perceived what would ultimately be the desire of the people. Markley heard (listening) misconceptions about his decision to close the Pre-K center due to the scaling back of finances so he replied to his constituents over his

²⁰¹Tim Markley, “Setting the Record Straight on Building Usage,” April 14, 2011, <http://www.nhcs.net/wordpress/timmarkley>.

superintendent's blog. He addressed the fact that he discerned that there was dissension pertaining to the decision to close the Pre-K center and explained his rationale for doing so. According to the statement Dr. Markley wrote there needed to be a redistribution of dollars due to budget cuts; and he believed strongly in the value of teachers, students and the community thus, his decision was to stand behind jobs and the student/teacher ratio over property. In other words, Markley sees the value in advocating for properly funding education and the future of our country: children.²⁰² In doing this Markley exemplifies another servant leader characteristic, commitment to growth of people. Markley understood that maintaining a building and eliminating teaching positions would have a greater adverse effect on student achievement than closing a building. The student/teacher ratio is a significant factor of student growth. Thus, Markley demonstrates another servant leader attribute; commitment to the growth of people. Committing oneself to the growth of people helps reconcile the leaders challenge in building and maintain loyal followers as well as providing equal access and equity to all stakeholders. Development of others can only be done according to Greenleaf when you put people before anything else. "An institution starts on a course toward people-building with leadership that has a firmly established context of people first. With that, the right actions fall naturally into place. And none of the conventional gimmicks may ever be used."²⁰³ Superintendent Markley was clearly not about gimmicks and his decision was

²⁰²Tim Markley, "County Commissioners' Proposed Legislation Would Hinder the School District," March 14, 2011, <http://www.nhcs.net/wordpress/timmarkley>.

²⁰³Greenleaf, *The Servant as Leader*, 31.

right. Fundamentally, there is no way to help people mature if they don't perceive that you have their best interest at heart. Commitment to growth is defined as the leader routinely and often observes the actions and behaviors of their subordinates and gives constructive feedback, as well as creates opportunities for personal and professional development.²⁰⁴ Dr. Markley is known for his readiness to provide occasions for others to learn and this attribute appears to be a part of his nature. Markley received a state honor, which was awarded to him by a unanimous vote of his colleagues to obtain the annual award of "Regional Superintendent." One of his peers said the following about his leadership and commitment to help his contemporaries.

"His leadership style is commendable – it is very positive in a way that produces a following by choice, not by mandate," said Sinclair, describing Markley as "very down to earth and approachable." Sinclair said Markley consistently helps others to succeed by offering any information, time, and expertise he can to those with less experience. In his role as chair of the Superintendent's Council, added Sinclair, Markley has conducted meetings, provided guidance, has been active in leadership development, has served on panels, and has willingly given of his time to train future administrators."²⁰⁵

Cultivating those in pursuit of an academic career is only one demonstration of Superintendent Markley's helping others grow. As previously indicated in his decision to choose teachers over facilities, Markley's 'student first motto' is also evident in his concern for students continually making academic gains. This aspect of his leadership is also exemplified in his articulation of what it means to educate children in the 21st century. In one of his first blog posts Dr.

²⁰⁴ Chapter 1: definitions.

²⁰⁵ Carleen Crawford, "Dr. Timothy Markley is Regional Superintendent of the Year: Catawba County School Superintendent will Compete for State Honors," May 2009, <http://www.catawbaschools.net/Lists/Announcements/DispForm>.

Markley explains his perception of the need for using technology for student achievement.

“The transitions that have taken place in our society over the past quarter of a century have been phenomenal. We have seen a way of life and work which was labor intensive change to one that is technologically driven. We have seen the economic wealth of the world increase, individuals become more educated and an explosion of scientific knowledge driven by sophisticated technology. The questions become, what skills should be taught to our children so they can become concerned, conscientious, confident and successful citizens in the future and who have the skills to survive economically and to find viable employment. Will there still be a need for reading, writing and arithmetic? Yes, however, due to the advances in technology they must be taught in different ways. The focus now must be on how to use the reading and mathematics and technology. This requires that our schools spend more time on teaching reasoning skills, critical thinking skills and to develop the skills of analysis and how to apply information. In essence, the survival skills of the 21st Century involve knowing how to become critical thinkers and doers.”²⁰⁶

The posting of his belief that technology with the integration of higher ordered thinking skills are essential for the advancement of students in this decade is also an illustration of his ability to conceptualize and be strategic. A year and a month later the NHCS Technology Officer, Dawn Brinson, posts a blog addressing the technological advancements currently being made in the district as well as the goals for technology. Brinson indicates that the district is aiming for all buildings to be wireless, that all students will have email, staff and students will receive support to learn Google Apps for Education by 2014, all students will be able to test online and that the school technology systems will be able to handle a range of devices in addition to the standard Microsoft Office tools.²⁰⁷

²⁰⁶Tim Markley, “Entering the 21st Century,” 2010, <http://www.nhcs.net/wordpress/timmarkley>.

²⁰⁷Markley, “Entering the 21st Century.”

Conceptualization and Foresight

The strategy used by Markley was to plant the seed that technology is necessary for educational advancement. He does this by linking the realities of the world and job market to academic relevance and success. Markley then had the NHCS technology chief explain the goals and plans of implementation. Thus, when Markley is able to allocate resources towards technology, has already prepared the buy-in of the stakeholders to support this prioritizing of resources. Hence, Markley demonstrates his ability to conceptualize. NHCS, as is with most school districts, are dealing with decreasing revenues from the state and one of the line items adversely affected is technology.²⁰⁸ Hence, Markley will need the support of the NHCS constituents as he lobbies for a referendum to increase taxes, in part, to accomplish the allocation of resources towards technology.²⁰⁹ Conceptualization is the skill of being able to consider all aspects of a problem in the decision making process.²¹⁰ Hence, Markley realizes that technology is imperative, that the resources to purchase the desired tools and equipment are lacking, moreover, in order for the community to vote for an increase in tax proceeds for schools than he must cultivate the need. Author Spears, a scholar studying servant leadership said that conceptualization is something that must be pre-thought. It is not a last minute decision to be made, but one that takes planning. “Servant-leaders seek to nurture their abilities to “dream great

²⁰⁸Valita Quattlebaum, “Clearing Up Some of the Misconceptions about Education Funding,” August 27, 2013.

²⁰⁹Hillary Snow, “School Bond Referendum Tentatively on the Ballot for 2014,” PortCityDaily.com.

²¹⁰Chapter 1: definitions.

dreams.” The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities....The manager who wishes to also be a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking.²¹¹ This is exactly what Markley did. He envisioned a plan to have the technology of NHCS to be improved and be an asset to student learning. He practiced foreword thinking and set his plan of action in motion. He used his technology, the superintendents blog (internet) to communicate and convince stakeholders that technology was a key instrument for academic advancement, he had his technology guru share her goals and what they were currently implementing to achieve his objective, he then asked the stakeholders for additional resources to finance this need. As much as this strategy embodies conceptualization it also signals that he possess an aptitude toward the servant leader feature of foresight. Foresight is the ability to understand how current decisions will impact future events. It can be inferred that Markley made an assessment during his first few months as superintendent (when he was visiting buildings and classroom) that the technology in the district needed enhancement. It can also be surmised that he was conscious of the budget constraints; hence, his awareness as it relates to his goal of improving technology needed a strategy if it was going to come to fruition. Markley displays his skill of conceptualization in formulating the technology plan and he exhibits his skill of foresight in that he recognized that he needed a plan of action to accomplish this goal of improving

²¹¹Spears, *Insights on Leadership*, 5.

technology. Both of these attributes help in the resolution of providing access and equity to all stakeholders, as well as demonstrating accountability and fidelity to the mission. Fighting for technological advancement will allow students the equal opportunity to gain the necessary skills to compete for the next decade of jobs. Educators as Markley infers, must prepare students for jobs that do not exist. In order to accomplish this objective, the leader must exercise the skill of foresight, to know what jobs are forthcoming. Spears a scholar and proponent of Greenleaf's servant leadership says the following about foresight.

*“Foresight: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future.”*²¹²

Markley was aware of the current realities, that the technology of NHCS was lacking what was needed for the school district to propel itself into 21st century education, thus he considered his future options and set forth his strategy to create buy-in and convince the community and stakeholders that NHCS needed additional resources to properly educate their students.

Persuasion

Convincing people is a process. One is rarely persuaded through one or an initial interaction. It generally takes time, energy and effort to sway someone to your perspective. The servant leadership characteristic of persuasion is imperative for effective leadership. Greenleaf's emphasis on persuasion is highlighting a distinction between coercion and convincement. He states the

²¹²Greenleaf and Spears, *The Power of Servant-Leadership*, 7.

importance of persuading versus imposing one's authoritative position.

“Leadership by persuasion has the virtue of change by conviction rather than coercion. Its advantages are obvious.”²¹³ However, in the above scenario, Markley really must have the skill set of persuasion, because the stakeholders, whom he needs to convince, are not under his authority. The community must be persuaded that there is a need for the technology which Markley sees so clearly. There is not a threat which Markley could use his authority against parents and community if they did not support his vision. Moreover, the community, ultimately are his superiors, due to their power to vote for or against his bosses, the board of education. Therefore, their discontentment could ultimately lead to his loss of a job, not the other way around, as is traditionally construed from the servant leadership perspective of persuasion. Markley's skill set of persuasion greatly aids him in the challenge of building and maintaining relationships. Markley is able to convince others that his viewpoint is correct and their standing behind that perspective is what will help them all achieve success. The ability to persuade a following is a talent which Markley performed in another non-traditional manner (superior to subordinate) as espoused by Greenleaf during his time of contract renewal/extension. After two years as superintendent at NHCS (2010-2012), with two years remaining and his contract (2014) the board collectively decided to lengthen his contract another two years until 2016. The article does not go into detail of how and why this decision was made, however, it can be deduced that whatever actions, words or deeds that

²¹³Greenleaf, *The Servant as Leader*, 22.

Superintendent Markley was performing, persuaded the entire board that he was the person that they need in that position for the district to progress.

"The Board is generally pleased with the Superintendent and his direction of the school system" according to a summary released Wednesday. "The Board acknowledges the Superintendent's active presence within the schools and the community. His innovations and leadership are resulting in continuous facility, academic and staff improvement.".....On Tuesday night, the board voted unanimously to extend Markley's contract by two years, moving its expiration to June 2016. Markley came to New Hanover in October 2010. At the time, he signed a four-year contract with an annual salary of \$200,000. The school board did not increase Markley's salary."²¹⁴

Initiatives

Extending a superintendents contract is not an uncommon practice, however, this unanimous decision does speak volumes to Superintendent Markley's performance and his ability to convince the board that his initiatives are the correct approach to achieve the desired vision for NHCS. To initiate simply means to take the lead.²¹⁵ Dr. Markley took the lead and implemented several initiatives during his first year as superintendent; including but not limited to, the goal of increasing student achievement in the form of increased test scores, improvement in technology, enhanced communication between administration and the community and one of his primary goals was to improve the overall graduation rate. In forging ahead with his initiatives, Dr. Markley countered the challenge of demonstrating fidelity to the mission, providing equal access and equity to all stakeholders and the building and maintaining loyalty followers.

²¹⁴Sherry Jones, "New Hanover County Schools Superintendent Tim Markley is Getting Good Grades from the School Board in his First Year on the Job," 2012, Sherry.Jones@StarNewsOnline.com.

²¹⁵Chapter 1: definitions.

When one initiates a project to accomplish a goal, the plan must be aligned with the meeting of the aim. Dr. Markley and the NHCS team accomplished several of their objectives through the initiatives they implemented, thus, demonstrating faithfulness to their mission. Decreasing the drop-out rate and increasing the graduation rate is an action that provides access and equity to all stake holders. Students that do not graduate from high school will end up being in the lowest economic bracket; thus, decreasing the number of young adults that cannot or did not achieve the goal of a high school diploma, opens doors for that percentage of students that were formerly excluded. One of the ways to increase the number of students graduating is to decrease the number of students dropping out of school.

“When Superintendent Tim Markley started in October 2010, one of his main goals was to focus on the district’s dropout and graduation rates, said Rick Holliday, assistant superintendent for student support services. “When a superintendent comes in and says, ‘This is what our focus is going to be,’ everybody pays attention to that,” Holliday said. Markley and his team created a dropout reduction task force comprised of school and county leaders. That group designed a transition document, which is a constantly updated spreadsheet where principals can indicate if a student is at risk of dropping out. “We really needed a simple way to identify the students who looked like they might fit the profile of a dropout as early as fifth grade,” Holliday said.²¹⁶

The team first had to determine what criteria would be used to assess students that were in danger of not completing high school. They then compiled the data into a useable form, a spreadsheet, and tracked the information. These were just the beginning steps to achieving the goal of boosting the graduation ratio and

²¹⁶Pressley Baird and Jason Gonzales, “The Dropout Rate in New Hanover County Schools Decreased More than 20 Percent in 2010-11,” 2012, StarNewsOnline.com.

curtailing the dropout rate. Once the students are identified, a plan to actually assist the students, change their mindset, get motivated, gain missing skills as well as lacking credits all had to be put into place. Dr. Markley and his team were able to accomplish this goal within two years of his leadership. Team effort is the best way for any school or institution to be successful in their mission according to Greenleaf.

“You are attending a good university. Someday it may become a great one. But the paths to institutional greatness are many. Any person in the close constituencies of the university, any one person with his own efforts can help move it toward greatness—if he is persuasive and can lead. And the initiative can come from wherever the strong able people are—among faculty, administration, trustees, or students. Greatness is best assured when the initiative comes from all four.”²¹⁷

The task force comprised of a group of NHCS staff, thus, it is evident that in order to achieve the goal it took the students efforts, the faculty administration and others. And it is clear that Markley lead his staff. As previously noted, “His leadership style is commendable – it is very positive in a way that produces a following by choice, not by mandate,” said Sinclair.²¹⁸ Following by choice is how persuasion is defined. Thus, Markley demonstrates his effectiveness as a leader in his ability to set initiatives and then persuade his team to implement the plan to achieve successful outcomes. The ability to persuade his team and initiate a plan of action also helps Markley in succeeding in the challenge of building and maintains the loyalty of followers as well as demonstrating accountability of fidelity to the mission for all of the stakeholders. In an interview conducted by the

²¹⁷Greenleaf and Spears, *The Power of Servant-Leadership*, 109.

²¹⁸Crawford, “Dr. Timothy Markley.”

Wilmington newspaper Dr. Markley responds to the manifestation of his vision through his initiatives.

“The StarNews caught up with Markley to talk about his leadership so far and see what he thinks about the changes in store for the district.

Q: After two years as superintendent, what accomplishment are you proudest of? What would you have done differently?

A: I am proud of the strong improvement in the district's graduation rate, which is over 80 percent for the first time in New Hanover County Schools' history. Additionally, test scores are up and our communication has improved. To meet the needs of all of our stakeholders, we provide information to the community in multiple ways, including everything from social media and websites to fliers in the book bags.”²¹⁹

Disturber

Enhancing communications between administration and stakeholders was also an objective of Markley's. His superintendents' website, coffee chats and the leaflet's sent home were all to assist in the community and parents understanding the projects currently being instituted at NHCS. As formerly acknowledged, Markley understands the necessity of obtaining buy-in from the stakeholders on his vision. This is particularly crucial when he is attempting endeavors that have never occurred prior. As stated in the above passage, the graduation rate is higher than it has ever been in the history of NHCS. Thus, in order to aspire to targets that have never been reached, one must do things differently than they have ever been done before. In other words, Markley must not continue to follow the status quo, but must demonstrate the servant leadership characteristic of a disturber. A disturber is a person that defies the

²¹⁹Pressley Baird, “New Hanover Superintendent Praises Community Support,” 2012, StarNewsOnline.com.

status quo, particularly when it is brings change to the people as a whole.²²⁰

Changing the level and quality of communications, technology, and student achievement requires very different strategies Taking risks and making decisions that are unfamiliar and potentially unpopular is what a servant leader that possess that characteristic as a disturber will do. An illustration of Dr. Markley implementing this aspect of servant leadership is when Dr. Markley chose to support the transitioning of one of the districts middle schools to a charter school. According to the next story, this had never been done.

“Upon Markley's recommendation, the school board closed Virgo at the end of last year because of low enrollment (largely because of poor standardized-test scores) and to allow the district to propose a revamped middle school. Originally, it would be a charter school – the first one in North Carolina that included involvement from a traditional public school district. The N.C. Public Charter School Advisory Council denied the proposal. Among the concerns, apparently, was the school system's involvement. If the purpose of having charter schools is to improve rather than dismantle the public schools, the state should welcome and encourage initiatives such as the public-private Virgo charter. At least one advisory council member expressed interest in the idea. Let's hope the rest of the group will give the next public-private application a fighting chance. The application was officially denied for a more mundane reason. The district sent in an incomplete application. Nevertheless, the five-member panel that evaluated the application recommended preliminary approval. The full commission did not agree. OK, so on to Plan B. As we've said, school districts should be permitted similar flexibility to try out new ideas. A system that locks schools into a model that's as outdated as bobby socks and saddle shoes cannot easily adapt to meet changing needs – that is, if we want our children to have a 21st-century education. Markley is wise to suggest starting with a small core of students and teachers who will build the school culture together. His enthusiasm for the endeavor is encouraging, but uniforms and a different name won't miraculously produce results. That will require an excellent curriculum, effort from all corners, and strong leadership.”²²¹

²²⁰Chapter 1: definitions.

²²¹Editorial, “Virgo's Success will Require Strong, Competent Leadership and Public Support,” 2012, StarNewsOnline.com.

Strong leadership is exactly what Markley is exhibiting. He is prioritizing the use of resources in a manner that has never occurred in North Carolina. When one goes against the grain, they can anticipate resistance. Markley did not let the denial of his plan change his mind. He is moving forward to implement plan B. He is tenacious in his pursuit of fulfilling his mission and based upon the comments of at least one of the commissioners, he should continue in his quest and not allow the naysayers to prohibit him of demonstrating success through being a disturber. Greenleaf suggests that when one acts as a disturber they may or may not ever see the fruition of their actions. This is because just as Markley experienced rejection of his proposal, so often have many leaders exercising the characteristic of disturbing. It will be timing, opportunity and persistence that will determine whether or not Markley will have the chance to experience the results of his actions. As stated earlier, Greenleaf categorizes a disturber as one with an inner peace that is prepared to be a forerunner of change.

“How does one know what are right actions, for oneself, in the situation? One prepares! One gathers a sense of history, which gives some perspective on right actions. Then one cultivates the serenity that will provide some detachment from the fray so that one does not get caught up in frenzied effort. One becomes involved in, or initiates, something that is moving in an evolutionary way and studies how best to apply one’s effort in the evolutionary process. One respects one’s intuitive resources, which generally supply the last link between where conscious logic leaves off and the formulation of a decision for right action begins. Then, and perhaps most crucially, one cultivates the acceptance that whatever course one chooses, one may be wrong. The result may be retrogression, damage, or no effect. The ultimate test will be the rest of history, which the initiator of the action will never know.”²²²

²²²Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 128.

Withdrawal

Not knowing and yet acting is a matter of faith. Faith is an intrinsic core principal, while not identified as a servant leader characteristic it is according to Greenleaf the virtue that sustains a leader in the midst of anxiety and uncertainty to continue to be encouraged and have inner tranquility.²²³ Tranquility is also gained through the practice of the servant leadership attribute of withdrawal. Withdrawing is the last feature which this researcher identified in the words, actions and deeds of Superintendent Markley. Withdrawal is defined as knowing when to reflect, pray and retreat to determine the next step. Markley demonstrates this servant leader quality during his transition from Catawba Schools to New Hanover County Schools. The action of leaving one district to another is a form of withdrawing, however, Markley actually attends a retreat; he withdraws during the time of negotiations to determine if he will leave Catawba or stay.

After the announcement, the board voted unanimously to select Markley and ratify his proposed contract.....Markley will make \$200,000 annually in a four year contract.....Markley is currently on a two day retreat. Board members reached him by phone around 10 a.m. and sent him the copy of a proposed contract. A little after noon, Markley reached the board to say he was agreeable to the contract.²²⁴

We know that Dr. Markley decided to withdraw from his contract at Catawba and begin a new phase of his career with NHCS. How much time, prayer and reflection actually went into this decision will not be determined within the pages

²²³Greenleaf, Fraker, and Spears, *Seeker and Servant*, 5.

²²⁴Scott Saxton, "Dr. Markley Named Next NHC Schools Superintendent," WECT, Channel 6, July 2008.

of this dissertation. However, it is evident that Dr. Markley understands what it means to remove himself from the chaos around him and determine what will be his future. From all that can currently be assessed, his practice of withdrawing is effective.

Superintendent Markley demonstrated thirteen of the servant leadership characteristics. The qualities were used in the resolution of building and maintaining loyal followers, in choosing and prioritizing of resources, in demonstrating accountability of fidelity to the mission for all stakeholder and for providing access and equity to meeting the needs of all stakeholders. This dissertation will continue to further discuss the servant leader characteristics of Dr. Markley in Chapter IV in the examination of the evidence of servant characteristics as he resolves the above stated challenges.

CHAPTER IV

EVIDENCE OF SERVANT LEADERSHIP CHARACTERISTICS:
KING DAVID, APOSTLE PAUL, SUPERINTENDENT HAIRSTON, AND
SUPERINTENDENT MARKLEY

Chapters Format

Chapter IV will provide further illustrations of the servant leadership characteristics identified in the subjects studied; King David, Apostle Paul, Dr. Joe Hairston, and Dr. Tim Markley. Primary and secondary sources for each characteristic will be addressed as it relates to each superintendent. As previously noted the biblical text is considered a primary source document; hence, only the bible will be used for the evidence of the servant leader characteristics as it applies to King David and Apostle Paul. However, when applicable, multiple scriptures will be provided to support the characteristic being apparent. Additionally, Chapter IV will answer the following research questions:

Examine the evidence of servant characteristics of King David, Apostle Paul, as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholders
4. Providing access and equity to meeting the needs of all stakeholders

Examine the evidence of servant characteristics of, Superintendent Hairston and Superintendent Markley as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholders
4. Providing access and equity to meeting the needs of all stakeholders

The research questions and its subset parts will be answered specifically as it applies to each subject studied accompanied with written evidence of each attribute identified.

Purpose of Chapter

The purpose of this chapter is to illustrate the evidence of the characteristics of servant leadership demonstrated in chapter three of the subjects studied; King David, Apostle Paul, Superintendents Hairston and Superintendent Markley using primary and secondary sources. The format of the chapter will begin with the biblical leaders and conclude with the superintendents. As in Chapter III, a summary of the number of servant characteristics found in each subject will be presented. The definitions of the servant characteristic may be provided if necessary to add clarity to the illustration being supplied. An elucidation of the scripture and/or quotes of the leader assessed will be expounded upon as it pertains to the servant characteristic recognized. Supporting evidence of Robert Greenleaf's and/or other scholars understanding

of the application of servant leadership will be explicated. Lastly, this chapter will show evidence of how the leaders apply the servant leadership characteristics to resolve the four challenges identified in the research questions; building and maintain the loyalty of one's followers, choosing and prioritizing the utilization of resources, demonstrating accountability and fidelity to the mission for all stakeholders and lastly, providing equal access and equity to meeting the needs of all stakeholders. As in Chapter III, this study will begin with King David, then Apostle Paul, Superintendent Hairston and lastly Superintendent Markley.

King David

Call, Listening, Initiative Visionary

Chapter IV will also begin with the call of David. As was established in Chapter III, King David was called by the G-d of Israel; YHWH, from the pastures of herding sheep to the helm of the kingdom of all Israel (Judah and Jerusalem). During chapter three we focused on the story of David's call by G-d through the Priest Samuel. Samuel was the minister that performed the ceremony and informed David and his family of the purpose G-d had for his life. The intricacy's that surrounded the call of David were no less complex than his journey to become king. Here we will demonstrate evidence that the call of David by G-d came into completion, many years later, but nonetheless, realized. This is an important point in the understanding of a "call". When one is "called", this is their purpose.¹ Moreover, when one is called by G-d, this is not only your purpose or vocation it is a spiritual mandate that can generally only be substantiated through

¹Chapter 1: definitions.

fulfillment of the call and whether others know and believe that G-d called you.

Here David's call to the kingship is achieved.

"All Israel came together to David at Hebron and said. "We are your own flesh and blood. In the past, even while Saul was king, you were the one who led Israel on their military campaigns. And the L-rd your G-d said to you, "You will shepherd my people Israel, and you will become their ruler." When all the elders of Israel had come to King David at Hebron, he made a compact with them a Hebron before the L-rd, and they anointed David king over Israel as the L-rd has promised through Samuel."²

This biblical passage establishes that David was indeed appointed king over Israel. And that it was well known that his anointing was performed by the priest Samuel. Calling is the reason one is here on planet earth. According to servant leader scholar Elizabeth Jefferies calling is affirmed through another servant leadership tenet of listening. Listening is an essential attribute of a leader,³ the ability to discern what others are actually saying is pertinent to the success of any leader. However, listening in this regard is imperative for self. In order for a person to lead anyone they must first know their own leading, prompting and calling. Listening in this instance is the ability to decipher the correct voice to hear where we are called to.

"Since we are talking about being called, it stands to reason that someone is doing the calling. Therefore, we need to listen for and to the caller. Sounds like Sister Mary Norbert's advice again. G-d speaks to us in many ways and gives us directives, information, and guidance. It may be through other people, through prayer, through writing, through meditation and through simply hearing the right thing at the right moment."⁴

²[http://www.biblegateway.com/passage/?search=I Chronicles 11:1-3.](http://www.biblegateway.com/passage/?search=I%20Chronicles%2011:1-3)

³³Greenleaf, *The Servant as Leader*, 10.

⁴Spears, *Insights on Leadership*.

Hearing at the right time, listening to others and listening in prayer are all actions whereby David received his call. David listened to the priest Samuel, David heard the words of Jonathan the son of king Saul,⁵ and David heard the voice of G-d through his practice of prayer. The culmination of these hearing experiences, allowed David to press past the difficulties that confronted him and as scholar Jefferies noted, “A Calling is Not Always Comfortable”; If we only did what felt comfortable, the work of the world would never be accomplished.”⁶ Lack of comfort would be an understatement of the challenges which David faced on his journey to fulfill his call and walk into his purpose. Fulfilling one’s destiny means that one must determine their own reason for existence. It is only when we know for ourselves why we are here that we are able to serve others. In other words, leaders must resolve their own individual path in order to perform the greater call; to serve others. Author and scholar Joseph Jaworski summarizes Greenleaf’s philosophy on call and purpose this way; “That guiding principle—that we must discover and serve our purpose—resonates powerfully with me. It also had a strong appeal for Greenleaf, who viewed it as “something to strive for, to move toward, or become.” Purpose is not the exclusive province of individuals. Those who would be servant-leaders must take the journey within to discover their personal purpose, but organizations that intend to endure and excel must also embark on a journey to discover the reason for their existence.”⁷

⁵1 Samuel 20.

⁶Spears, *Insights on Leadership*, 35.

⁷Spears, *Insights on Leadership*, 118.

Prior to David reigning as king, he had long since believed that this would be his fate. His belief was expressed in his words, actions and deeds, as he led troops into battle,⁸ fled from the jealous King Saul⁹ and made decisions based upon his current/future status; G-ds anointed.¹⁰ It can be stated that David exemplifies what it means to journey into your destiny. The following passage provides additional evidence that David's appointment as king was firmly established due to the call of G-d on his life.

“King David rose to his feet and said: “Listen to me, my brothers and my people. I had it I my heart to build house as a place of rest for the ark of the covenant of the L-rd, for the footstool of our G-d, and I made plans to build it. But G-d said to me, ‘You are not to build a house for my Name, because you are a warrior and have shed blood.’ “Yet the L-rd, the G-d of Israel, chose me from my whole family to be king over Israel forever. He chose Judah as leader and from the house of Judah he chose my family, and from my father's sons he was pleased to make me king over all Israel. Of all my sons- and the L-rd has given me many – he has chosen my son Solomon to sit on the throne of the kingdom of the L-rd over Israel.¹¹

This chapter in the book of Chronicles is telling the story of King David announcing that he is not going to build the new temple of G-d as his heart desired, because the L-rd told him that his son Solomon would be the son to not only succeed him as king, but that would be charged with the building of the L-rds's house, the temple of G-d. In proclaiming these future events, King David first reminds the assembly that he was indeed called by and of G-d to rule the Israelite people; and that not only he should rule but his children would inherit the throne. Thus, when David made this proclamation he had been king of Israel for

⁸I Samuel 18.

⁹I Samuel 18.

¹⁰I Samuel 24 and 26.

¹¹[http://www.biblegateway.com/passage/?search=I Chronicles 28:2-5.](http://www.biblegateway.com/passage/?search=I%20Chronicles%2028:2-5)

approximately fifteen years.¹² The reiteration of his call, anointment and appointment may have been necessary to defuse any challenge of his successor Solomon (although Solomon's appointment was still met with controversy). Therefore, as is evident based upon the above two passages, David's call to be King of Israel in his youth as demonstrated in Chapter III¹³ was fulfilled during his adulthood and throughout the rest of the days of his life. This narrative also explains to the people how he is abiding by the directive of G-d to not build the temple. Despite his aspiration to build a temple for the ark of G-d to be housed, David listened to G-d and conceded that it would be his son Solomon that would build G-d's sanctuary.

He said to me:

"Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time. So now I charge you in the sight of all Israel and of the assembly of the L-rd you G-d, that you may possess this good land and pass it on as an inheritance to your descendants forever."¹⁴

David's hearing from G-d that he should not build the temple occurred eleven chapters prior. David expressed his desire to build the temple to the prophet Nathan, (who was the same prophet whom chastised him for his involvement with Bathsheba) It was the word of the prophet Nathan that encouraged David to forego his wishes and heed to the voice of G-d and not build the temple.

¹²<http://en.wikipedia.org/wiki/David>

¹³I Samuel 16.

¹⁴[http://www.biblegateway.com/passage/?search=Chronicles 28:6-8.](http://www.biblegateway.com/passage/?search=Chronicles%2028:6-8)

“After David was settled in his palace, he said to Nathan the prophet, “Here I am, living in a palace of cedar, while the ark of the covenant of the L-rd is under a tent.” Nathan replied to David, “Whatever you have in mind, do it, for G-d is with you.” That night the word of G-d came to Nathan saying: “Go and tell my servant David, “This is what the L-rd says: You are not the one to build me a house to dwell in. I have not dwelt in a house from the day I brought Israel up out of Egypt to this day. I have moved from one tent site to another, from one dwelling place to another. Wherever I have moved with all the Israelites, did I ever say to any of their leaders, whom I commanded to shepherd my people, “Why have you not built me a house of cedar?” “Now then, tell my servant David, “This is what the L-rd Almighty says: I took you from the pasture and from following the flock, to be ruler over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you. “I declare to you the L-rd will build a house for you: When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father and he will be my son. I will never take my love away from him, as I took it away from his predecessor. Will set him over my house and my kingdom forever; his throne will be established forever.”¹⁵

Thus, while David received this word from Nathan in chapter seventeen, it was not until some time had passed in chapter twenty eight that it is evident that David listened and proclaimed the word of the L-rd to the people of Israel. David demonstrated accountability and fidelity to the mission of YWHY, by executing the servant leadership characteristic of listening. David’s mission was to serve the L-rd in all that he did, thus, listening to the directives of G-d sustains David’s relationship and mission. Although he did eventually listen, David struggled with abiding by G-d’s will in this instance, as he still initiated the preparations for the temple. David may have struggled with relinquishing this task as he had a vision, and a goal in mind. David had demonstrated that he was an initiator of much: he

¹⁵[http://www.biblegateway.com/passage/?search=I Chronicles 17:1-15](http://www.biblegateway.com/passage/?search=I%20Chronicles%2017:1-15).

killed the feared Goliath¹⁶ he led many troops to victorious battle¹⁷ and he initiated the healing of relationships.¹⁸ David was a goal seeker and an initiator, two authentic servant leadership attributes. Author and scholar Ken Blanchard describes these two characteristics; “Leadership has two aspects—a visionary part and an implementation part. Some people say that leadership is really the visionary role (doing the right thing), and management is the implementation role (doing things right). Rather than getting caught in the leadership versus management debate, let’s think of these *both* as leadership roles.”¹⁹ Hence, dreaming great dreams and taking the lead was a part of who David was as a person and leader. Moreover, because David was accustomed to G-d granting his requests, being told no....was a challenge. The following passage supports that King David, although he heard from G-d that he was **not** the one to build the temple; he still began the process.

“So David gave orders to assemble the aliens living in Israel, and from among them he appointed stonecutters to prepare dressed stone for building the house of G-d. He provided a large amount of iron to make nails for the doors of the gateways and for the fittings, and more bronze than could be weighed. He also provided more cedar logs, than could be counted for the Sidonians and Tyrians had brought large numbers of them to David. David said, “My son Solomon is young and inexperienced, and the house to be built for the L-rd should be of great magnificence and fame and splendor in the sight of all the nations. Therefore I will make preparations for it.” So David made extensive preparations before his death.”²⁰

¹⁶ | Samuel 17.

¹⁷ | Chronicles 18.

¹⁸ | Samuel 19, 20:16, 23:9-13, 24 & 26.

¹⁹ Spears, *Insights on Leadership*, 22.

²⁰ [http://www.biblegateway.com/passage/?search=I Chronicles 22: 1-5.](http://www.biblegateway.com/passage/?search=I%20Chronicles%2022%3A1-5)

Although David did eventually heed to the word of the L-rd through the Prophet Nathan, it is also evident that David had great aspirations to build the temple. He had a vision of how the temple should look according to his own sight and how others should view the stature of the temple. David also initiated the ordering of all the materials, tools necessary for building, as well as hiring the workers skilled for the resurrection of the edifice. Vision and Initiative are indeed servant leader attributes which David exemplified throughout the biblical text as he managed the challenges of remaining accountable and faithful to the mission and chose and prioritized the use of resources.

Persuasion, Understanding and Conceptualization

It was David's initial concern for the care and covering of the Ark of G-d that instigated the vision for a temple to house the ark. Once David was appointed king, he had his men to go and obtain the ark from Kiriath Jearim as it had not been tended to during the reign of Saul.²¹ David had the ability to understand, persuade and conceptualize that having the presence of the Ark of G-d in your midst would bring blessings to those in possession. David persuaded the entire legislative body of Israel that it was necessary to allocate resources to the retrieval of the Ark of G-d. Persuasion is first based upon conversation and then agreement ²²In order for the Israelites to be persuaded by David, David must first understand and properly interpret the words, actions and

²¹<http://www.biblegateway.com/passage/?search=II Chronicles 1-4>.

²²Chapter 1: definitions.

intentions²³ of the Israelites if he is going to effectively convince them to move the Ark. In other words, David must find a common need or motivation to use in his dialogue that will persuade them that moving the Ark is in everyone's best interest.

"But *meaning*, a growth in experience as a result of receiving the communication, requires that the hearer supply the imaginative link for the listener's fund of experience to the abstract language symbols the speaker has used. As a leader (including teacher, coach, administrator) one must have facility in tempting the hearer into that leap of imagination that connects the verbal concept to the hearer's own experience. The limitation on language, to the communicator, is that the *hearer* must make that leap of imagination. One of the arts of communicating is to say just enough to facilitate that leap. Many attempts to communicate are nullified by saying too much."²⁴

David understands how to convince the Israelites and says just enough in his dialogue to convince the people to agree with his point of view that the Ark of G-d must be brought to the City of David. He brings the commanders and leaders together to make a proposal and to seek agreement, particularly since resources must be set aside to make this occur. The narrative in Chronicles 13, does not give an extensive discourse of David's request to move the Ark, however, the text does indicate that the whole congregation agreed.

"David conferred with each of his officers, the commanders of thousands and commanders of hundreds. He then said to the whole assembly of Israel, "If it seems good to you and if it is the will of the L-rd our G-d, let us send word far and wide to the rest of our brothers throughout the territories of Israel, and also to the priests and Levites who are with them in their towns and pasturelands, to come and join us. Let us bring the ark of our G-d back to us, for we did not inquire of it during the reign of Saul. The whole assembly agreed to do this, because it seemed right to all the people." So David assembled all of the Israelites, from the Shihor River in

²³Chapter 1: definitions.

²⁴Greenleaf, *The Servant as Leader*, 11.

Egypt to Lebo Hamath, to bring the ark of G-d from Kiriath Jearim.”
They moved the ark of G-d from Ahinadab's house on a new cart, with Uzzah and Ahio guiding it. David and all the Israelites were celebrating with all their might before G-d, with songs and with harps, lyres, tambourines, cymbals and trumpets. When they came to the threshing floor of Kidon. Uzzah reached out his hand to steady the ark, because the oxen stumbled. The L-rd's anger burned against Uzzah, and he struck him down because he had put his hand on the ark. So he died there before G-d. Then David was angry because the L-rd's wrath had broken out against Uzzah and to this day that place is called Perez Uzzah. David was afraid of G-d that day and asked,, “How can I ever bring the ark of G-d to me?” He did not take the ark to be with him in the City of David. Instead, he took it aside to the house of Obed-Edom the Gittite. The ark of G-d remained with the family of Obed-Edom in his house for three months, and the L-rd blessed his household and everything he had. ²⁵

The whole assembly was persuaded by David that the Ark belonged with them in the City of David, however, this is not how it worked out. They all believed that caring for the ark of the L-rd was important, but what happened? Why would G-d not honor their desire to properly house the Ark? According to chapter 15, a few months later, David prayed to G-d and He spoke to David regarding the statues that were violated in the handling of the Ark. Moreover, David made the decision on his own, without seeking G-d's will concerning the Ark; thus, David acted in his own will and not according to the will of YHWH. It was through conceptualization that David assessed this error, and righted this wrong.

“Then David said, “No one but the Levites may carry the ark of G-d, because the L-rd chose them to carry the ark of the L-rd and to minister before him forever. “ David assembled all Israel, in Jerusalem to bring up the ark of the L-rd to the place he had prepared for it. He called together the descendants of Aaron and the Levites. Then David summoned Zadok and Abithar the priests, and Uriel, Asiah, Joel, Shemiah, Eliel and Amimandad the Levites. He said to them, “You are the heads of the Levitical families; you and your fellow Levites are to consecrate yourselves and bring up the ark of the L-rd the G-d of Israel, to the place I have

²⁵http://www.biblegateway.com/passage/?search=1 Chronicles 13; 1-4; 7-14_

prepared for it. It was because of you the Levites, did not bring it up the first time that the L-rd your G-d broke out in anger against us. We did not inquire of Him about how to do it in the prescribed way. So, the priests and Levites consecrated themselves in order to bring up the ark of the L-rd, the G-d of Israel. And the Levites carried the ark of G-d with the poles on their shoulders, as Moses had commanded in accordance with the word of the L-rd...So David and the elders of Israel and the commanders of units of a thousand went to bring up the ark of the covenant of the L-rd from the house of Obed-Edom with rejoicing. Because G-d had helped the Levites who were carrying the ark of the covenant of the L-rd, seven bulls and seven rams were sacrificed....They brought the ark of G-d and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before G-d. After David had finished sacrificing the burnt offerings and fellowship offering he blessed the people in the name of the L-rd. Then he gave a lot of bread a cake of dates and a cake of raisins to each Israelite man and woman. He appointed some of the Levites to minister before the ark of the L-rd to make petition to give thanks and to praise the L-rd the G-d of Israel.²⁶

It is evident that David did indeed persuade the governing and religious leaders that it was necessary to have the Ark of G-d in the City of David in their midst.

This is apparent because even after the first attempt that lead to horrific consequences (the death of Uzzah), the entire leadership agreed to try again to bring the Ark of G-d to the City of David.²⁷ It was David's ability to conceptualize what went wrong prior that encouraged the commanders to stand by their original agreement. Hence, it is also unmistakable that the assembly was truly persuaded by David's proclamation that it was the will of G-d and that this was the right thing to do. This is precisely what Greenleaf states distinguishes' persuasion from coercion; it is the sustainability of a decision through the difficulties of that choice.

²⁶[http://www.biblegateway.com/passage/?search=I Chronicles 14:2-4. 11-15. 25, 26; 16:1-4.](http://www.biblegateway.com/passage/?search=I%20Chronicles%2014:2-4,%2011-15,%2025,%2026;16:1-4)

²⁷[http://www.biblegateway.com/passage/?search=I Chronicles 15:25.](http://www.biblegateway.com/passage/?search=I%20Chronicles%2015:25)

“...that one is persuaded upon arriving at a feeling of rightness about a belief or action through one’s own intuitive sense. Persuasion is usually a slow, deliberate and painstaking process. And sometimes, in the process of persuading, one must endure a wrong or an injustice longer than one thinks one should. Some who coerce also presume to persuade. But can they? It’s unlikely. The persuader, in my view, approaches the relationship with clean hands, just as the man of peace does not bear arms when confronting one who is armed. The test, under the definitions used here, of whether one has been coerced or persuaded to a new belief or practice is that if one has the power or would find it tenable, to continue the belief or practice, one has probably been persuaded. If however, one has been reduced to powerlessness, or if one feels that the belief or practice is no longer tenable, one may have been coerced. The prime test of persuasion is that the change is truly voluntary.²⁸

The leaders of Israel were convinced that the choice to move the Ark of G-d was the correct decision, as even after the demise of Uzzah, the whole assembly accepted David’s rationale for the prior error and were persuaded to again move the Ark. It is also evident that in meeting the challenge of choosing and prioritizing resources that David employed the servant leadership attributes of understanding, persuasion and conceptualization.

Awareness

David’s ability to conceptualize situations are derived from his conversations with G-d, however these dialogues are not narrated within the biblical text, however, the conversation that must have occurred between David and G-d rendered him the awareness and understanding of his former transgression. As a matter of recall awareness is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret

²⁸Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 139-140.

others presence, words and actions.²⁹ Greenleaf articulates this aspect of awareness as follows:

“Awareness of the below-the-waterline resources and how they influence us comes in many ways. It comes through otherwise unexplained promptings of intuitive insight, through dream imagery, through the occasional free-flowing pen in writing, through unintended and unexplained slips in speech, through reverie and semisleep, and in other ways.”³⁰

It is not specifically indicated how David came to this cognizance, however, based upon his past interactions with G-d, the below-the-waterline resource which Greenleaf referred, would most likely occur in the form of prayer. This is also the primary way in which the biblical text refers to David’s ability to conceptualize. Conceptualization is a process of mulling over all facets of a problem or a decision.³¹ According to Greenleaf this servant-leader characteristic can be improved by exercising the skill. It is evident that David had not properly considered all aspects of the situation the first time he decided to move the Ark. However, upon reflection (withdrawal), David was able to properly conceptualize.

“Against his extensive background of experience, buttressed with a good sharp mind, he was able to accurately to perceive and conceptualize the total situation. I believe that this quality can be developed by most intelligent person. Just practice looking, listening, smelling, feeling while deepening the analytical apparatus quiet—keeping the noise off the circuit. When one reaches the profound conclusion that much intellection is just noise and practices dispensing with it at appropriate times, one is well on the way to sharpening perception.”³²

²⁹Chapter 1: definitions.

³⁰Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 33.

³¹Chapter 1: definitions.

³²Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 69.

Although David did not rightly discern the correct way to move the Ark during his first attempt, he did correct his error. David's skills of conceptualization may have fallen short on this instance, but there are many other instances where David accurately conceptualized the first time in II Samuel 21:1-14, during a season of drought, David sought the L-rd to assess if the lack of rain was due to sin in the land. The L-rd responded yes and instructed David on what was the sin and to correct the action through redemption; which David promptly submitted. In I Samuel 21 when David was on the run from Saul he sought the covering of the temple and received the necessary resources for his survival. And in I Samuel 20: 1-9 David and Jonathan implemented a plan that would test king Saul's motive toward David. David laid in hiding waiting for the king to respond to his absence. David and Jonathan properly conceptualized that they would be able to assess Saul's intentions by his response. They were correct and David fled until the day of Saul's demise.

Healing and Disturber

In two of the above three illustrations, within David's reckoning of each instance he not only exercised the servant-leadership tenet of conceptualization but he also was a disturber because he initiated healing to those with whom there was contention. In II Samuel 21:1-14, once David learned from G-d through prayer that the sin that was causing famine in the land was against the Gibeonites, he quickly did what G-d told him to do and avenged their wrong; thus, bring healing to the land. "The king summoned the Gibeonites and spoke to them. David asked the Gibeonites, "What shall I do for you? How shall I make

atonement so that you will bless the L-rd's inheritance?"³³ David's prompt response to offer redemption to the Gibeonites because of G-d's reprimand brought healing to the Gibeonites, to the Israelites, to the land and to David. The transgression against the Gibeonites was annihilation of their Klan caused at the hand of Saul. Hence, the City of David suffered years due to the sins of the man that hunted David's life, and yet David had to be the conduit which G-d used so that healing could occur. In other words, David was a disturber as he defied the status quo, of retribution, and took the lead to reconcile the painful emotions caused by his enemy Saul, so that the land and the Israelite people could have constructive and productive experiences in the future.³⁴

"Healing: The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is part of being human, servant-leaders recognize that they have an opportunity to "help make whole" those with whom they come in contact. In "The Servant as Leader," Greenleaf writes, "There is something subtle communicated to one who being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share."³⁵

David's actions of providing healing to those that sought to kill him makes him a disturber, because it sent a new message to the Israelite people, thus defying their prior theology of "fracture, for fracture, eye for eye, tooth for tooth"³⁶ as well as their ideology of avenging a wrong, as articulated in I Samuel 24 and 26.

"This is the day the L-rd spoke of when he said to you, 'I will give your enemy into

³³<http://www.biblegateway.com/passage/?search=II Samuel 21:2-3>.

³⁴ Chapter 1: definitions.

³⁵ Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

³⁶<http://www.biblegateway.com/passage/?search=Leviticus 24:20>.

your hands for you to deal with as you wish.”³⁷ The Israelite people applied that saying to their Levitical understanding of righting wrongs. However, David’s directive from YHWH, was to not only allow G-d to avenge the wrongs done to him by Saul, but David was also required to forgive and provide atonement and healing towards his adversaries. David’s relationship with G-d provided him with the awareness to resist the words of the community and lead the Israelites to offer peace for his enemies as well as for the Israelite citizens. Greenleaf expresses this defying spirit as such: “Awareness is not a giver of solace – it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonable disturbed. They are not seekers after solace. They have their own inner serenity.”³⁸ David displays this same disposition in his interactions with Jonathan, the son of his enemy, Saul. Notwithstanding the fact that Jonathan’s father attempted to kill David on multiple occasions, David and Jonathan loved and respected each other and maintained a healthy friendship in spite of King Saul. “So Jonathan made a covenant with the house of David, saying, “May the L-rd call David’s enemies to account. And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.”³⁹ David met the challenges of providing access and equity to meeting the needs of all stakeholders as the land was healed, he demonstrated accountability of fidelity to the mission for all stakeholders, as he defied the status quo and listened to G-d and because the outcome was positive he continued to build and

³⁷[http://www.biblegateway.com/passage/?search=I Samuel 24:4](http://www.biblegateway.com/passage/?search=I%20Samuel%2024:4).

³⁸Greenleaf, *The Servant as Leader*, 19-20.

³⁹[http://www.biblegateway.com/passage/?search=I Samuel 20:16-17](http://www.biblegateway.com/passage/?search=I%20Samuel%2020:16-17).

maintain the loyalty of his followers. David accomplished these challenges in this scenario by living out the servant leadership feature of being a disturber and offering healing.

Empathy, Foresight and Commitment to Growth

It can already be established that healing relationships and wounds was a part of David's legacy; however, his greatest act of healing was the forgiveness and empathy that he displayed towards his formidable enemy Saul. In the following words and actions of David towards Saul, he also exemplifies the servant leadership traits of conceptualization, empathy, foresight, commitment to the growth of people and power and authority.

"But David said to Abishai, "Don't destroy him! Who can lay a hand on the L-RD's anointed and be guiltless? As surely as the L-RD lives," he said, "the L-RD himself will strike him; either his time will come and he will die, or he will go into battle and perish. But the L-RD forbid that I should lay a hand on the L-RD's anointed. Now get the spear and water jug that are near his head, and let's go."

"Then Saul said, "I have sinned. Come back, David my son. Because you considered my life precious today, I will not try to harm you again. Surely I have acted like a fool and have been terribly wrong." "Here is the king's spear," David answered. "Let one of your young men come over and get it. The L-RD rewards everyone for their righteousness and faithfulness. The L-RD delivered you into my hands today, but I would not lay a hand on the L-RD's anointed. As surely as I valued your life today, so may the L-RD value my life and deliver me from all trouble." Then Saul said to David, "May you be blessed, David my son; you will do great things and surely triumph."⁴⁰

This is a story of character defined. David has the opportunity to kill Saul a second time, as Saul has been pursuing his life for years. The language referenced by David's men and Saul, was that 'G-d delivered David's enemy into

⁴⁰<http://www.biblegateway.com/passage/?search=I Samuel 26:9-11; 26: 21-25>.

his hands'. This 'act of G-d' would usually be asserted as justification to retaliate. However, instead of taking revenge, David empathizes with Saul, as he relates Saul's anointing of G-d to his own. David is astute enough to conceptualize that retaliation tends to instigate a like action of requital, thus, he has the foresight to deduce that his current actions would impact himself and his people's future; hence, the current action required to bring peace to the land is empathy and forgiveness. David accepts Saul's bitterness but refuses to allow himself to become bitter. Greenleaf says that this display of empathy is unqualified acceptance of people.

"Great leaders, including "little" people, may have gruff, demanding, uncompromising exteriors. But deep down inside the great ones have empathy and an unqualified acceptance of the persons of those who go with their leadership. Acceptance of the person, though, requires a tolerance of imperfection. Anybody could lead perfect people – if there were any."⁴¹

David's action of empathy is also due to his skill of foresight. David also addresses the above three stated challenges through the execution of the servant leadership skills of foresight. Greenleaf expresses his thoughts on foresight as follows:

"There is a wealth of experience available on how to achieve this perspective of foresight, but only one aspect is mentioned here. Required is that one lives a sort of schizoid life. One is always at two levels of consciousness: one is in the real world – concerned, responsible, effective, value oriented. One is also detached, riding above it, seeing today's events and seeing oneself deeply involved in today's events, in the perspective of a long sweep of history and projected into the indefinite future. Such a split enables one better to foresee the unforeseeable. Also, from one level of consciousness, each of us acts resolutely from moment to moment on a set of assumptions that then govern his life.

⁴¹Greenleaf, *The Servant as Leader*, 13.

Simultaneously, from another level, the adequacy of these assumptions is examined, in action, with the aim of future revision and improvement. Such a view gives one the perspective that makes it possible for him to live and act in the real world with a clearer conscience.”⁴²

Power and Authority

David’s choice to allow Saul to live must have been one of an extremely clear conscience, deeply rooted in morals that surpassed the fear driven living conditions which plagued David and his men’s life as long as Saul remained alive. David refused to kill the man who was at every turn trying to kill him, nor, could David trust Saul’s word that he would stop hunting his life, as he had made that promise before and broken it. In I Samuel 19, Jonathan reminds his father of David’s loyalty and goodness and Saul makes an oath not to kill David. “Saul listened to Jonathan and took this oath: “As surely as the L-rd lives, David will not be put to death.”⁴³ However, since that oath, Saul pursued David viciously and tried to kill him on at least three different recorded occasions. The above narrative in I Samuel 26 was the second time David spared Saul’s life. The following passage is the first occurrence of David choosing empathy, forgiveness and growth of the people that accompanied him.

“Saul went in to relieve himself. David and his men were far back in the cave. The men said, “This is the day the L-rd spoke of when he said to you, ‘I will give your enemy into your hands for you to deal with as you wish.’” Then David crept up unnoticed and cut off a corner of Saul’s robe. Afterward, David was conscience stricken for having cut off a corner of his robe. He said to his men, “The L-rd forbid that I should do such a thing to my master, the L-rds anointed, or lift my hand against him for he is the anointed of the L-rd. With these words David rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way.

⁴²Greenleaf, *The Servant as Leader*, 18-19.

⁴³<http://www.biblegateway.com/passage/?search=I Samuel 19:16>.

When David finished saying this, Saul asked, “Is that your voice, David my son?” And he wept aloud. “You are more righteous than I,” he said you have treated me well, but I have treated you badly. You have just now told me of the good you did to me; the L-rd delivered me into your hand, but you did not kill me. When a man finds his enemy, does he let him get away unharmed? May the L-rd reward you well for the way you treated me today. I know that you will surely be king, and that the kingdom of Israel will be established in your hand. Now swear to me by the L-rd that you will not cut off my descendants or wipe out my name from my father’s family⁴⁴

A greater level of consciousness and projection of future impact is clearly evident in this story. David’s level of compassion and clemency far exceeds that which would generally be considered gracious. The request of Saul to save his family is an oxymoron as this is the very thing Saul took and continues to prevent David from having. Nonetheless, the text records that David has compassion on Saul and allows him to live. David not only chose to not kill Saul himself, he prohibited Abishai from killing Saul. David was helping Abishai to make mature, foresighted decisions. He explained the spiritual precept that vengeance was not ours to repay but it was G-d’s; particularly as it related to G-d’s chosen vessel. David was in a sense, mentoring Abishai. He was correcting his motives and preventing him from being vengeful, arrogant and acting in the moment. David was able to distinguish between what Greenleaf calls, ego-destroying moments vs. ego-building moments.

“As a good a definition as I know is that maturity is the capacity to withstand the ego-destroying experiences and not lose one’s perspective in the ego-building experiences.”⁴⁵

⁴⁴<http://www.biblegateway.com/passage/?search=1 Samuel 24: 3b-7; 24:16-21>.

⁴⁵Greenleaf and Spears, *The Power of Servant-Leadership*, 63.

David is helping Abishai learn the difference between arrogance and confidence. David continuously consults G-d before entering battle and is careful to credit YHWH for his victories. In other words, even though David is hailed as being a great commander, leader and warrior he maintains a posture of humility, thus, avoiding egotism and arrogance and placing his confidence in the L-rd. In this story, David also provides the opportunity for all the other men, both his and Saul's to learn the same lesson he verbalized to Abishai. The person that should have grown the most from David's empathy was Saul. Saul knows clearly that David has had the opportunity, justification, power and as authority to kill him; however, instead of using his power and authority towards evil means, David chooses to help his enemy grow and to forego the chance to harm Saul. Clearly, David is concerned for the growth, well-being and maturity of Abishai as well as the other soldiers observing his actions. Therefore, it is evident that in the resolution of the challenge of building and maintaining loyal followers, as well as demonstrating accountability of fidelity to the mission, that David exercises the servant leadership characteristics of empathy, commitment to the growth of people as well as the proper use of power and authority. As noted in Chapter III, the servant leadership definition of power and authority is one has the ability to cause hurt to others but chooses not. "For Greenleaf, power was a good thing as long as it was exercised in a way that would enable the growth of people and institutions."⁴⁶ Unmistakably David utilized his power and authority in a servant leadership fashion; to facilitate growth.

⁴⁶Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 103.

Building Community and Listening

David was also very good at facilitating the building and maintaining of loyal followers through exercising the servant leadership tenet of building of community, David built a strong alliance with both of Saul's children; Jonathan, whom they swore an oath of friendship and love⁴⁷ Michel, whom became his wife and helped him escape from her fathers' attempt to kill David.⁴⁸ David also was able to develop relationships in the various towns which he entered and fled as Saul pursued him.

"David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him. From there David went to Mizpah in Moab and said to the king of Moab, "Would you let my father and mother come and stay with you until I learn what G-d will do for me?" 4 So he left them with the king of Moab, and they stayed with him as long as David was in the stronghold."⁴⁹

This account of David in Gath is also an illustration of how he builds and maintains the loyalty of followers, through the servant leadership characteristic of listening. David listened to their discontentment and dissatisfaction. In other words, David encouraged an atmosphere of two way collaboration in the development of relationships from the bottom up.⁵⁰ The above passage does not give detail about what the soldiers or his family were unhappy about, however, it could be presumed that they were displeased with the leadership of King Saul, thus, changing their loyalty to the new leader; David. There is no indication in the

⁴⁷ | Samuel 20:42.

⁴⁸ | Samuel 19:11-17.

⁴⁹ | Samuel 22:1-4

⁵⁰ Chapter 1: definitions.

text that these men ever parted from David's guidance, but followed him until he was appointed king. David was also able to meet the needs of these stakeholders as he built community. In this story David did what Greenleaf said should be done in the absence of community. "If there is not community for you, young man, young man, make it yourself."⁵¹ David was a fugitive on the run from the law, if you will, thus, he fled from town to town, hiding in caves and strongholds when necessary. Thus, David did not live in a community, so he created a community for himself.

Servant First, Know Unknowable and Withdrawal

David's ability to construct community even though he was fleeing for his life was most likely developed because of his servant first nature; he always put the interest of others before his own personal concern. David sought clarity and understanding from the L-rd, and then he positioned himself as the groups' positive force whom they could place their confidence. He was able to continue doing this due to his belief in G-d that guided and directed him as a successful warrior and by always keeping the interest of his people in the forefront of all choices and decisions. Greenleaf puts it this way: "But if one is *servant*, either leader or follower, one is always searching, listening, expecting that a better wheel for these times in the making. It may emerge any day. Any one of us may find out of his own experience. I am hopeful."⁵² David believed that there was a greater future in front of them. He believed that quiet still voice in his time of

⁵¹Greenleaf, *The Servant as Leader*, 8.

⁵²Greenleaf, *The Servant as Leader*, 3.

prayer with YHWH. He knew the unknowable that he would be the future king of the Israelites; thus, he led with confidence and his men put their trust in him. An excellent illustration of the servant leader precepts of servant first, withdrawal and know the unknowable, can be found in the story of how David saved Keilah. Keilah was a fortified city; it was a place David went for safety from Saul. However, Saul learned David was there and he planned on destroying the whole city just to kill David.

When David was told, "Look, the Philistines are fighting against Keilah and are looting the threshing floors," he inquired of the L-RD, saying, "Shall I go and attack these Philistines?" The L-RD answered him, "Go, attack the Philistines and save Keilah." But David's men said to him, "Here in Judah we are afraid. How much more, then, if we go to Keilah against the Philistine forces!" Once again David inquired of the L-RD, and the L-RD answered him, "Go down to Keilah, for I am going to give the Philistines into your hand." So David and his men went to Keilah, fought the Philistines and carried off their livestock. He inflicted heavy losses on the Philistines and saved the people of Keilah. (Now Abiathar son of Ahimelek had brought the ephod down with him when he fled to David at Keilah.) Saul was told that David had gone to Keilah, and he said, "G-d has delivered him into my hands, for David has imprisoned himself by entering a town with gates and bars." And Saul called up all his forces for battle, to go down to Keilah to besiege David and his men. When David learned that Saul was plotting against him, he said to Abiathar the priest, "Bring the ephod." David said, "L-RD, G-d of Israel, your servant has heard definitely that Saul plans to come to Keilah and destroy the town on account of me. Will the citizens of Keilah surrender me to him? Will Saul come down, as your servant has heard? L-RD, G-d of Israel, tell your servant." And the L-RD said, "He will." Again David asked, "Will the citizens of Keilah surrender me and my men to Saul?" And the L-RD said, "They will." So David and his men, about six hundred in number, left Keilah and kept moving from place to place. When Saul was told that David had escaped from Keilah, he did not go there.⁵³

⁵³<http://www.biblegateway.com/passage/?search=I Samuel 23:1-13>.

David saved Keilah from the Philistines, by risking his and his soldiers' lives', however, he also saved the city by not taking refuge within their walls, even, after reclaiming their city and saving it from destruction. David withdrew and consulted G-d on how he should proceed. Withdrawing means to know when to reflect, pray and retreat to determine the next step.⁵⁴ These withdrawing to pray encounters with the L-rd influenced his decision and plan of action of whether or not he would lead his troops into battle. A "proceed forth; you shall end victoriously," from the L-rd, was a green light for David to direct his troops into battle and protect a people; the people, in this case, were from the city of Keilah. David then had to convince his men to go to war against a known formidable rival, the Philistine's.⁵⁵ David exercised extra caution before taking his men to fight against these treacherous warriors, so he withdrew again and sought additional affirmation from the Spirit of G-d to be certain of his decision. He felt he needed to do this so that he could be personally assured and then be the persuader and encourager to his soldiers so that their self-confidence was ready to triumphant against their known enemy the Philistine soldiers. Greenleaf refers to this as providing a sustaining spirit through reflection and checks and balances.

"The effective religious leader, like other leaders, is apt to be highly intuitive in making judgments about what to do and what not to do. Such a leader also draws heavily on inspiration to sustain spirit. But intuitive insight and inspiration are not apt to be dependable guides in an ignorant, uncritical, or unreflective person. Careful analytical thought, along with knowledge and reflection, provides a check and a guide to intuition and

⁵⁴Chapter 1: definitions.

⁵⁵I Samuel 17.

inspiration, gives a solid basis for communicating with informed, prudent people, and offers a framework of assurance to those who would follow.”⁵⁶

David’s sustaining spirit was manifested in his ability to reassure his troops and to persuade them to go forth into battle successfully, and they achieved this goal. However, after defeating the Philistines, the war was not over. King Saul, David’s primary adversary, chose to capitalize on David’s victory as he learned that he was residing within the walls of Keilah after his conquest for their peoples; so Saul settled on using the threat to destroy the whole city for vengeance, if Keilah’s city leaders would not relinquish David and his men to Saul. David learned of this threat and withdrew to seek guidance again. The L-rd said that the leaders of Keilah would turn David over to Saul, so David and his men departed from that city. David’s practice of withdrawing routinely to ask G-d what should be his next steps is the conduit for the manifestation of another servant characteristic; to know the unknowable. David’s success as a warrior, leader and fugitive derived out of his intuitive response/relationship with his G-d. This intuitive relationship did not come without stress and certain apprehensions. David had to calm his own fears as well as the fears of the men on his team. Moreover, as these battle decisions were made, David was not only jeopardizing his own life, but also the wellbeing of the women and children of the men that followed his leadership. Greenleaf explains this decision making process as follows:

“Two separate “anxiety” processes may be involved in a leader’s intuitive decision, and important aspect of which is timing, the decision to decide.

⁵⁶Greenleaf, Fraker, and Spears, *Seeker and Servant*, 15.

One is the anxiety of holding the decision until as much information as possible is in. The other is the anxiety of making the decision when there really isn't enough information – which, on critical decisions, is usually the case. All of this is complicated by pressures building up from those who “want an answer.” Again, trust is at the root of it. Has the leader a really good information base (both hard data and sensitivity to feelings and needs of people) and a reputation for consistently good decisions that people respect? Can he de-fuse the anxiety of other people who want more certainty than exists in the situation?”⁵⁷

David clearly possessed the skill of defusing the anxiety of his soldiers as he and his men proceeded forth to the next adventure. It is also apparent that David met the challenge of sustaining accountability of fidelity to the mission for all stakeholders, as he remained faithful to the mission “all will know there is a G-d in Israel,”⁵⁸ as well as assuring the safety of the peoples of Keilah by supplying them with military security, thus providing access and equity to meeting the needs of all stakeholders.

Awareness and Withdrawal

Adventures, exploits and quests continue to be the survival stories of David as he lives as a nomad on the run from King Saul. David, his men and their families are moving from place to place guarding and protecting their families and the territory which they currently reside. David is responsible for the living conditions for all those that believe and follow with his leadership. Thus, David's ability to sustain his followers is due to the servant leadership characteristic; awareness. Awareness is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret others

⁵⁷Greenleaf, *The Servant as Leader*, 15-16.

⁵⁸I Samuel 17:46.

presence, words and actions.⁵⁹ This skill set is evident throughout the stories of David articulated within the biblical text. In order for David to uphold and carry a bandit of soldiers and their families traveling and wandering from place to place, fleeing, fighting victoriously most of the time, but receiving defeat occasionally required him to be aware. In addition to awareness, the below passage displays a multitude of servant leader attributes evident in David's handling of the loss incurred from the Amalekites: withdrawal, servant-first, healing, understanding, initiative, persuasion, goal, listener, power and authority and foresight are all apparent in the story of David recovering his plunder in Ziklag.

David and his men reached Ziklag on the third day. Now the Amalekites had raided the Negev and Ziklag. They had attacked Ziklag and burned it, and had taken captive the women and all who were in it, both young and old. They killed none of them, but carried them off as they went on their way. When David and his men came to Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive. So David and his men wept aloud until they had no strength left to weep. David's two wives had been captured--Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel. David was greatly distressed because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the L-RD his G-d. Then David said to Abiathar the priest, the son of Ahimelech, "Bring me the ephod." Abiathar brought it to him, and David inquired of the L-RD, "Shall I pursue this raiding party? Will I overtake them?" "Pursue them," he answered. "You will certainly overtake them and succeed in the rescue." David and the six hundred men with him came to the Besor Ravine, where some stayed behind, for two hundred men were too exhausted to cross the ravine. But David and four hundred men continued the pursuit. They found an Egyptian in a field and brought him to David. They gave him water to drink and food to eat--part of a cake of pressed figs and two cakes of raisins. He ate and was revived, for he had not eaten any food or drunk any water for three days and three nights. David asked him, "To whom do you belong, and where do you come from?" He said, "I am an Egyptian, the slave of an Amalekite. My master abandoned me when I became ill three days ago. We raided the Negev of the Kerethites and the territory

⁵⁹Chapter 1: definitions.

belonging to Judah and the Negev of Caleb. And we burned Ziklag." David asked him, "Can you lead me down to this raiding party?" He answered, "Swear to me before G-d that you will not kill me or hand me over to my master, and I will take you down to them." He led David down, and there they were, scattered over the countryside, eating, drinking and reveling because of the great amount of plunder they had taken from the land of the Philistines and from Judah. David fought them from dusk until the evening of the next day, and none of them got away, except four hundred young men who rode off on camels and fled. David recovered everything the Amalekites had taken, including his two wives. Nothing was missing: young or old, boy or girl, plunder or anything else they had taken. David brought everything back. He took all the flocks and herds, and his men drove them ahead of the other livestock, saying, "This is David's plunder."⁶⁰

David led his troops so that they recovered their belongings, both human and material. He did this by first being conscious and self-aware of his own fears and anxieties and checking them, so that he could properly encourage and persuade his men to go and reclaim their family and property. This required that David be aware of his followers' needs, their strengths, weakness and their resilience or the lack thereof in the face of this defeat and uncertainty. Dealing with ambiguity is what a leader must contend. It is the leaders' job to be able to be alert and help his people calm their fears when dealing with the unknown according to Greenleaf.

"Awareness has its risks, but it makes life more interesting; certainly it strengthens one's effectiveness as a leader. When one is aware, there is more than the usual alertness, more intense contact with the immediate situation, and more stored away in the unconscious computer to produce intuitive insights in the future when needed..... The opening of awareness stocks both the conscious and unconscious minds with a richness of resources for future need. But it does more than that: it is value building and value clarifying and it armors one to meet the stress of life by helping build serenity in the face of stress and uncertainty."⁶¹

⁶⁰<http://www.biblegateway.com/passage/?search=I Samuel 30:1-20>.

⁶¹Greenleaf, *The Servant as Leader*, 19.

David was able to calm their fears, even though their initial reaction was to blame David. He was able to remind them of their prior success, and to influence them that this was a temporary setback, but that they would prevail if they pressed forward. David showed his team his usual practice of withdrawal and received confirmation from YHWH to proceed. He acted in his normal servant first demeanor by considering the loss of his men, and persuaded them that there was no other choice but to fight to recover their families. He also initiated the pursuit by leading the troops and they had an end goal in mind, repossessing all they had been taken. Once the decision was made and the troops went forth, their interaction with the Egyptian slave showed how David's servant leadership had influenced those he led. When his men found the slave, they brought him to David unharmed and provided him healing through nourishment. David's men had learned from David how to foresee the benefit of being kind to aliens and strangers. Thus, David and his men listened to the Egyptian, made a commitment to him and upheld their word to the slave, by not harming him when they could; thus, displaying the proper use of power and authority. Hence, this story epitomizes what Greenleaf would say is the greatest test of a servant leader, one that produces followers that too become servant leaders.

"The leader-first and the servant-first are two extreme types. Between them there are shading and blends that are part of the infinite variety of human nature. The difference manifests itself in the care taken by the servant first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived?⁶²

It is evident, that David is a servant-first. His words, actions and deeds though out scripture indicates' his servant nature and the characteristics of servant leadership as espoused by Robert Greenleaf are apparent throughout. We will now turn our attentions to demonstrating the evidence of Apostle Paul as a servant leader.

Apostle Paul's Call

In this section of Chapter IV, the identification of evidence for all eighteen attributes of servant leadership which Paul exhibited in chapter three will be confirmed, thus, making it apparent that Paul is a servant leader. Chapter III will also examine evidence of the servant characteristics that Paul used in resolving the challenges of building and maintaining the loyalty of followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders and providing access and equity to meeting the needs of all stakeholders. Some servant leadership characteristics will be more obvious with significantly more illustrations; however, all eighteen servant leadership characteristics are apparent within the Second Testament writings of or about Apostle Paul within the biblical text.

Chapter IV will begin with the call of Paul as was done in Chapter III. The characteristic call supersedes all other attributes as it is ignited on the inside and is difficult to describe, but evident when manifested through a persons' words,

⁶²Greenleaf and Spears, *The Power of Servant-Leadership*, 43.

actions and deeds. Paul's words, actions and deeds all clearly support his call to his mission. In fact, call is one of the more pronounced attributes of Paul. Paul often identifies and introduces himself as a Servant of G-d and/or Christ. As mentioned in chapter three, Paul's letters to the churches; the Epistles began with a greeting from Paul, with an introduction of himself so that the reader and audience would know who was the author of the letter. In Romans 1:1 the text records, "Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of G-d." I Corinthians 1:1 Paul begins his letter, "Paul, called to be an apostle of Christ Jesus by the will of G-d, and our brother Sosthenes, II Cor. 1:1 has a similar address. "Paul, an apostle of Christ Jesus by the will of G-d, and Timothy our brother, Ephesians 1:1 says, "Paul, an apostle of Christ Jesus by the will of G-d", and Galatians 1:1-2 says, "Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and G-d the Father, who raised him from the dead—2 and all the brothers and sisters with me." Each of these greetings are the beginnings of Paul's letters to the specified church, thus, it is clear that Paul believed himself to be an apostle called by G-d to the service of spreading the gospel of Jesus Christ. This inbred attribute helped Paul to know not only who called him, but who he was in Christ. Greenleaf believes that to recognize one's purpose and self, prior to stepping forward to lead, is necessary if you are going to gain the confidence of followers, he says it this way: "Knowing who one is, establishing one's identity, is essential for leadership, but it is not leadership itself. Knowing who one is before one becomes a leader is more likely to elicit

trust than if one seeks to be a leader as a means of establishing one's identity."⁶³

Paul's identity, personhood, purpose, title and commission were all firmly established during his journey to each of these cities. As such, once Paul was imprisoned and wrote to each of these churches, to provide encouragement, teaching and often correction, he was very clear of whom he was as he describes himself to the reader and hearer of these letters. Each of these self-descriptors which Paul firmly believed about himself, prompted Paul to live out his vision and mission and demonstrating the faithfulness to the mission which he had been charged, Paul found himself in many precarious situations. Paul's ability to articulate his identity assisted him in escaping the wrath and rage of many crowds, which he drew upon as he carried out his charge of spreading the gospel. It is evident that Paul possessed the servant leadership attribute of call and he used this knowledge and servant leadership characteristic in the resolution of the challenge of demonstrating accountability of fidelity to the mission and building and maintaining the loyalty of followers.

Understanding

In the following narrative Paul shares with the mob and city leaders both his secular and spiritual identity and he also leverages the situation to attain his goal of spreading his very controversial new perspective, and yet walked away unscathed because of who he is.

37 As the soldiers were about to take Paul into the barracks, he asked the commander, "May I say something to you?"

⁶³Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 60.

“Do you speak Greek?” he replied. 38 “Aren’t you the Egyptian who started a revolt and led four thousand terrorists out into the wilderness some time ago?” 39 Paul answered, “I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people.” 40 After receiving the commander’s permission, Paul stood on the steps and motioned to the crowd. When they were all silent, he said to them in Aramaic^[a]: 22 1 “Brothers and fathers, listen now to my defense.” 2 When they heard him speak to them in Aramaic, they became very quiet. Then Paul said: 3 “I am a Jew, born in Tarsus of Cilicia, but brought up in this city. I studied under Gamaliel and was thoroughly trained in the law of our ancestors. I was just as zealous for G-d as any of you are today. 4 I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, 5 as the high priest and all the Council can themselves testify. I even obtained letters from them to their associates in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished. 6 “About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. 7 I fell to the ground and heard a voice say to me, ‘Saul! Saul! Why do you persecute me?’ 8 “Who are you, L-rd?” I asked. “‘I am Jesus of Nazareth, whom you are persecuting,’ he replied. 9 My companions saw the light, but they did not understand the voice of him who was speaking to me. 10 “What shall I do, L-rd?” I asked. “‘Get up,’ the L-rd said, ‘and go into Damascus. There you will be told all that you have been assigned to do.’ 11 My companions led me by the hand into Damascus, because the brilliance of the light had blinded me. 12 “A man named Ananias came to see me. He was a devout observer of the law and highly respected by all the Jews living there. 13 He stood beside me and said, ‘Brother Saul, receive your sight!’ And at that very moment I was able to see him. 14 “Then he said: ‘The G-d of our ancestors has chosen you to know his will and to see the Righteous One and to hear words from his mouth. 15 You will be his witness to all people of what you have seen and heard. 16 And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.’ 17 “When I returned to Jerusalem and was praying at the temple, I fell into a trance 18 and saw the L-rd speaking to me. ‘Quick!’ he said. ‘Leave Jerusalem immediately, because the people here will not accept your testimony about me.’ 19 “‘L-rd,’ I replied, ‘these people know that I went from one synagogue to another to imprison and beat those who believe in you. 20 And when the blood of your martyr^[b] Stephen was shed, I stood there giving my approval and guarding the clothes of those who were killing him.’ 21 “Then the L-rd said to me, ‘Go; I will send you far away to the Gentiles.’” 22 The crowd listened to Paul until he said this. Then they raised their voices and shouted, “Rid the earth of him! He’s not fit to live!” 23 As they were shouting and throwing off their cloaks and flinging dust

into the air, 24 the commander ordered that Paul be taken into the barracks. He directed that he be flogged and interrogated in order to find out why the people were shouting at him like this. 25 As they stretched him out to flog him, Paul said to the centurion standing there, "Is it legal for you to flog a Roman citizen who hasn't even been found guilty?" 26 When the centurion heard this, he went to the commander and reported it. "What are you going to do?" he asked. "This man is a Roman citizen." 27 The commander went to Paul and asked, "Tell me, are you a Roman citizen?" "Yes, I am," he answered. 28 Then the commander said, "I had to pay a lot of money for my citizenship." "But I was born a citizen," Paul replied. 29 Those who were about to interrogate him withdrew immediately. The commander himself was alarmed when he realized that he had put Paul, a Roman citizen, in chains."⁶⁴

Within this passage there are many servant leadership traits apparent within Paul's handling of this incident. Paul shows us the servant leadership features of understanding, awareness, conceptualization, disturber, foresight, initiative, goal, withdrawal and call. The first action that will be addressed is the question asked of Paul by the soldier. Paul properly infers the soldiers' question,⁶⁵ "Do you speak Greek?" This question indicated to Paul that those in attendance were well entrenched in the societal and custom norms of citizenship and language. In this situation Paul exemplifies precisely what Greenleaf says is important to understand, that when we approach a situation, that our disposition is that of desiring to understand.⁶⁶ This understanding helped Paul to use his awareness of how to address the crowd.

⁶⁴[http://www.biblegateway.com/passage/?search=Acts 21:37-40, 22:1-29.](http://www.biblegateway.com/passage/?search=Acts%2021:37-40,%2022:1-29)

⁶⁵Chapter 1: definitions.

⁶⁶Greenleaf, *The Servant as Leader*, 10.

Awareness, Vision and Disturber

Paul was intentional in his words, assuring to deliver them in the context he desired so they would be received in the way he anticipated.⁶⁷ In other words, Paul's decision to address the audience in Arabic suggests he was keenly aware of who was in his midst. He was cognizant that speaking to them in their native language would substantiate his heritage, education and stature. Greenleaf explains that type of awareness as follows:

“...from one level of consciousness, each of us acts resolutely from moment to moment on a set of assumptions that then govern one's life. Simultaneously, from another level, the adequacy of the assumptions is examined, in action, with the aim of future revision improvement. Such a view gives one the perspective that makes it possible for one to live and act in the real world with a clearer conscience.”⁶⁸

Paul definitely lived with a clear conscience as regardless of the circumstances he found himself, he was committed to fulfilling his purpose. Once, Paul strategically gained the respect, attention and ear of the audience, Paul proceeded to carry through with his goal and commission of spreading the knowledge of Jesus Christ. Paul's belief that his goal would be accomplished is what kept him moving. Greenleaf says it this way; “Hope that someday one's vision will be achieved in practice is what sustains a vision and makes one watchful and preserving, while one lives under its guidance.”⁶⁹

Paul pressed through this controversy and remained focus his purpose knowing that sharing amongst this people could yield harmful consequences;

⁶⁷Chapter 1: definitions.

⁶⁸Greenleaf, *Servant Leadership*, 27.

⁶⁹Greenleaf, Fraker, and Spears, *Seeker and Servant*, 230.

however, this did not deter Paul as he had a back-up plan that would allow him to be a disturber, to upset the religious order with a new plan for salvation.⁷⁰ His unfamiliar message about a Savior whom these devout Jews did not nor want to know was a daring defiance of the status quo of the day. As Greenleaf observed: “Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.”⁷¹ It is evident that due to the nature of Paul’s commission that he was a disturber, delivering a new message unto the Jews and Gentiles. It is also clear that Paul used this servant leadership characteristic in conjunction with his understanding and awareness to build and maintain the loyalty of followers and to demonstrate accountability of fidelity to the mission for all stakeholders; stakeholders being for Paul the people of the city and/or town in which he was sent to preach the Gospel of Jesus Christ.

Withdrawal

The story reads as though Paul has exceptional composure, i.e., serenity, as he shares his testimony regarding his transformation from Saul to Paul; from persecutor of Christians to promoter of Christ. Within his discourse the characteristics of call, withdrawal, vision, initiative and foresight are all explicated. Paul tells of the vision on the Damascus road and of the commission received. He also shares another vision during a time of prayer; therefore, affirming is

⁷⁰Chapter 1: definitions.

⁷¹Greenleaf, *The Servant as Leader*, 19 & 20.

practice of withdrawing for future guidance. These withdrawal encounters of prayer and hearing from G-d gave Paul the insight on how he should proceed.

Greenleaf says this about withdrawing and hearing your inner spirit speak:

“Listening also encompasses getting in touch with one’s own inner voice and seeking to understand what one’s body, spirit, and mind are communicating. Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader.”⁷²

Once Paul was affirmed in his spirit of his call he took the initiative to circulate the gospel of Jesus Christ in every region he traveled, unless the Spirit of G-d instructed him otherwise. Paul communicated much of his own personal testimony before he brought up the controversial issue of the Jews failure to accept Christ, thus, he was sent by G-d to the Gentiles so that they could receive salvation. This was an extremely disturbing statement for those devout Jews listening to Paul, as up to that point, salvation had been offered only to the chosen people of G-d; the Israelite nation. Paul understood he was acting as a disturber, yet he had the foresight to know that he would upset the people with this information; moreover, he withheld pertinent information about his secular identity, so that he would be able to depart without retaliation.

Foresight, Initiative and Conceptualization

Paul poses this question to the soldier, “Is it legal for you to flog a Roman citizen who hasn’t even been found guilty?” This question enforces the fact that Paul possessed excellent conceptualization skills. Paul knew that once he informed the Jews that G-d was making salvation available to the Gentiles, he

⁷²Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 17.

would need a plan of departure hence, he considered all aspects of the situation in which he found himself⁷³ and then he implemented his plan. Paul conceptualized that the soldiers would have to let him go once they learned he was a Roman citizen, as there were privileges associated with this citizenship. One advantage was as a Roman citizen Paul had a right to trial before he was convicted of a crime. Paul's tactic worked. His talent of knowing how others would receive him as well as his aptitude for accurately deducing the communication of others gave him the advantage to conceptualize the event and use his foresight so that he could accomplish his goal and initiate the teachings of Christ amongst those with the religious and political authority of the day, and yet withdraw, so that he could proceed in fulfilling his call. Greenleaf says the following about initiative and foresight:

“Leading, as I use that term, is a bid for a wholly voluntary response. It is going out ahead to show the way when the way is unchartered and entails some risk. It calls for both imagination and foresight, which reside in the deep resources of the leader and are the basis of the self-confidence of followers in the leader with whom they share the risk.”⁷⁴

It is evident that Paul's decision to walk out his mission was his choice. It is also apparent that Paul's skill of foresight and his ability to conceptualize aided him in being able to fulfill the mission of spreading the Gospel, which he did with fervent faithfulness. Faithfulness to his mission was achieved through the implementation of the servant leadership qualities of initiative, foresight and conceptualization. Paul encountered many dangers along his journey, however,

⁷³Chapter 1: definitions.

⁷⁴Greenleaf, Fraker, and Spears, *Seeker and Servant*, 39.

his ability to conceptualize; as Greenleaf explains it; "...he was able quickly and accurately to perceive and conceptualize the total situation."⁷⁵ Paul's knack for escaping the threats of those that resisted his message was also because of his servant first disposition combined with his determination to achieve the commission imparted to him. These qualities sustained him through these trials and tribulations and allowed him to exercise the skills and tools he needed to not only educate the masses about the risen Savior, but also to help those who received the message of Jesus Christ to grow up in their faith.

Commitment to Growth of People and Goal

Helping the new Christians mature in their faith and walk in Christ was a part of Paul's mission and commission. As previously mentioned, Paul accomplished his goal by going from place to place, town to town. One of the cities that Paul ministered was the city of Ephesus. Upon Paul's decision to leave the city of Ephesus, he decided to call the church leaders together to say goodbye. During his farewell speech, he felt compelled to remind the elders of the sacrifices he made in pressing toward the objective of sharing the burial, resurrection and salvation of Jesus Christ. Within these words, are the servant characteristics of servant first, goal and growth of people.

17 From Miletus, Paul sent to Ephesus for the elders of the church.

18 When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. 19 I served the L-rd with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents. 20 You know that I

⁷⁵Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 69.

have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.⁷⁶

Paul was relentless in his pursuit and did experience a significant amount of obstacles; Greenleaf says this is simply part of the responsibility of a leader. “Such are the wondrous ways in which leaders do their work – when they know who they are and resolve to be their own men and will accept making their way to their goal by one action at a time, with a lot of frustration along the way.”⁷⁷ Paul’s exodus from Ephesus was emotional and difficult for Paul and the people of Ephesus, as he had spent one of his longer stays with the Ephesians. The scriptures indicate that the people grieved that Paul was leaving them and that he had no plans upon returning.⁷⁸ This was typical of Paul’s ministry. He would visit and settle in a city, teach and preach the gospel and once he believed that all the good he could do was done; he was led by the Spirit of G-d to go to his next location. Moreover, Paul kept in touch with the churches he established in the cities he ministered through his letter writing, known as the Epistles of the 2nd Testament, as noted in Chapter III. These letters, authored by Paul, were another aspect of his ministry where his commitment to the growth of the people is exemplified. When reading the Epistles to the various churches, Paul is addressing issues and concerns that have been reported out to him about the churches progress. Within these letters, Paul would encourage the parishioners to continue in their faith, he would teach them about unity, love, maturity, sexual

⁷⁶<http://www.biblegateway.com/passage/?search=Acts 20:17-20>.

⁷⁷Greenleaf, *The Servant as Leader*, 23.

⁷⁸Acts 20:37.

morality, weak Christians versus strong Christians, empathy, healing, leadership roles and responsibilities, circumcision versus non-circumcision, and a vast number of other topics. A very popular teaching of Paul is the “Armor of G-d taught to the church of Ephesus:

10 Finally, be strong in the L-rd and in his mighty power. 11 Put on the full armor of G-d, so that you can take your stand against the devil's schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of G-d, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of salvation and the sword of the Spirit, which is the word of G-d. 18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the L-rd's people. 19 Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel.⁷⁹

In the above passage Paul is teaching the new Christians on how they should prepare themselves for battle against those that will come against them because of their beliefs. This teaching is appropriate and understandable based upon Paul's own experience of persecution: being flogged, chained and imprisoned, due to the preaching of the gospel. Therefore, Paul is committed to helping the church of Ephesus grow into mature Christians, and to handle persecution in a Christ like manner; not of retaliation, but with prayer, truth, peace and faith, leaning on the word of Jesus Christ. In the letter to the church of Colossians,

⁷⁹[http://www.biblegateway.com/passage/?search=Ephesians 6:10-19](http://www.biblegateway.com/passage/?search=Ephesians%206:10-19).

Paul writes that this is his goal; that the new Christians would be mature and able to live an abundant life in Christ.

2 My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of G-d, namely, Christ, 3 in whom are hidden all the treasures of wisdom and knowledge. 4 I tell you this so that no one may deceive you by fine-sounding arguments. 5 For though I am absent from you in body, I am present with you in spirit and delight to see how disciplined you are and how firm your faith in Christ is.⁸⁰

It is evident that Paul's goal once imprisoned transitioned from spreading the gospel of Christ to being committed to helping the newly converted communities grow up in their faith; as the majority of the 2nd Testament writings are authored by Paul and are written to communities of faith which Paul helped establish. Paul was able to use these writings to provide access and equity to meeting the needs of all stakeholders, as within these Epistles are words of encouragement, instruction and correction regarding their beliefs, actions and interactions with one another. The fact that these letters are still available today and have been read by millions, substantiates the fact that all people have equal access to grow in their faith. The following is what Greenleaf says about a goal like the one that Paul had:

"The word **goal** is used here to the special sense of the overarching purpose, the big dream, the visionary concept, the ultimate consummation which one approaches but never really achieves. It is something presently out of reach; it is something to strive for, to move toward, or become. It is so stated that it excites the imagination and challenges people to work for something they do not yet know how to do, something they can be proud of as they move toward it."⁸¹

⁸⁰[http://www.biblegateway.com/passage/?search=Colossians 2:2-5.](http://www.biblegateway.com/passage/?search=Colossians%202:2-5)

⁸¹Greenleaf, *The Servant as Leader*, 9.

Greenleaf's explanation of the word goal appropriately describes that which Paul is aspiring to set up as a standard for the early church. Paul's messages' always articulates the "ideal" or the highest level of conduct for which Christians should interact. His communication would also incorporate grace in the event (which would surely occur) one should fall short of the expectation; nonetheless, the expectations were set high because of the goal and commitment to the spiritual growth of his followers. Developing the personal, professional and spiritual growth of those one leads is the avenue to attain the highest level of servant leadership according to Greenleaf; in other words, one could truly claim to be a servant leader when they were able to reproduce other servant leaders. Moreover, this can only occur through the nurturing and development of one's followers to your philosophy regarding leadership. In regards to the church, professional development is primarily communicated through Christian education; i.e., the teaching of applying the scriptures or the Christian theology to one's life, which is certainly what Paul aimed for and he expected it to be manifested in the words, actions and deeds of those he led. Greenleaf puts it this way:

"Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her institution." The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees."⁸²

⁸²Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 19.

Empathy and Healing

Two servant leadership characteristics that embody spiritual growth are empathy and healing. To have empathy for those in need, for those that are wounded or simply those who commit wrong action and to be able to provide healing for those same transgressions, demonstrates spiritual maturity according to the teachings of Apostle Paul. Paul understood the need for empathy and compassion as he was a former murder of Christians. Hence, he did encounter having to explain his former sins of persecuting Christians, and those whom were aware, offered him with forgiveness as he was able to persuade them that he was a changed man; he was converted from murderer to missionary, from Saul to Paul. The forgiveness given to Paul was due to his conversion of behavior. Greenleaf says it this way. “The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one’s self and one’s relationship to others.”⁸³ Paul did indeed demonstrate great strength in the area of forgiveness, empathy and healing. Hence, compassion was an unequivocal teaching of Jesus Christ, hence, a teaching of Apostle Paul. These two attributes were also used by Paul to meet the challenges of building and maintain the loyalty of his followers as well as providing equal access and equity to meet the needs of the people. This is what Paul writes to the church of Philippi.

“Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-

⁸³Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus.⁸⁴

Paul's point in this discourse is to build community by teaching the congregants to understand that unity and community are developed through the expressing of love, kindness and empathy towards one another and that supporting each others' welfare, is in the best interest of the community; the early church.

Greenleaf expresses the servant leadership characteristic of healings as follows:

"Community is seen here as any gathering of persons in which the incidence of people caring for people is high, in which the more able and the less able effectively serve each other."⁸⁵ Greenleaf's definition of community here is consistent with the message that Paul communicates to the church of Philippi, to the church of Colosse,⁸⁶ as well as to the church of Ephesus.⁸⁷ This is because both Paul and Greenleaf express their belief in the importance of community. Greenleaf says it this way: The highest priority need of young people: *to develop their common sense and to learn to live in community*. Not much else matters if one does not achieve these."⁸⁸

This is conceptually true given the commission which Paul was empowered. Building community was an intricate part of his purpose. Paul used this servant leadership skill to overcome the challenges of demonstrating

⁸⁴[http://www.biblegateway.com/passage/?search=Philippians 2:1-5](http://www.biblegateway.com/passage/?search=Philippians+2:1-5).

⁸⁵Greenleaf, Fraker, and Spears, *Seeker and Servant*, 259-260.

⁸⁶Colossians 3:12-15.

⁸⁷Ephesians 4:1-4.

⁸⁸Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 219.

accountability of fidelity to the mission, to provide access and equity to meeting the needs of all stakeholders and to build and maintain the loyalty of his followers.

Understanding and Empathy

Paul taught the concept of empathy and grace to the Romans. Paul speaks of having compassion for those that are weak in areas of expectation and in doing this you help to build the strength and faith of those seeking to mature in Christ. For instance if one does not believe they have the freedom to eat meat and still be in right standing with G-d, you should not argue with them about this, but state your point and honor their feelings by not eating meat around them. This person will eventually grow into the grace of G-d fully.⁸⁹ Greenleaf's perspective of this issue is stated as follows:

“The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-worker and does not reject them as people, even while refusing to accept some of their behavior or performance. The most successful servant-leaders are those who have become skilled empathetic listeners.”⁹⁰

The understanding of diversity amongst one's colleagues is imperative for a leader to be able to conceptualize how the different skill sets of others, should be best put to use to be a contributing asset. Differing perspectives offer a variety of solutions as well as creative idea. The leader must also allow for the growth and failures of colleagues, as long as one surmises the proper motivations for the action. This concept of imperfection is deeply rooted within the Judeo Christian

⁸⁹Romans 14:1-8.

⁹⁰Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 17.

faith and a servant of G-d must be able to empathize with their followers, issues, concerns and errors in judgment. The biblical text suggests that we are all creations of G-d, but not G-ds our self, thus, failure and the making of mistakes is inherent in our physical make up. Moreover, this is the storyline of the consistent demise of G-d's chosen people, the Israelites. YHWH had to consistently forgive and heal his people as well as his servant leaders. The people's human inability to abide by the Ten Commandments; and in particular, the 2nd commandment "thou shall have no other G-ds before me", hence, thou shall not worship idols; those things made with men's hands, was a failure of the Israelite's. The failure of this particular commandment occurred several times in the first testament⁹¹ and again here in the narratives of the book of Acts.

16 While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. 17 So he reasoned in the synagogue with both Jews and G-d-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. 18 A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, "What is this babbler trying to say?" Others remarked, "He seems to be advocating foreign G-ds." They said this because Paul was preaching the good news about Jesus and the resurrection. 19 Then they took him and brought him to a meeting of the Areopagus, where they said to him, "May we know what this new teaching is that you are presenting? 20 You are bringing some strange ideas to our ears, and we would like to know what they mean." 21 (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.) 22 Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. 23 For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN G-D. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you. 24 "The G-d who made the world and everything in it is the L-rd of heaven and earth and does not live in temples built by human hands. 25 And he is not served by human hands, as if he needed

⁹¹Deuteronomy 32:16.

anything. Rather, he himself gives everyone life and breath and everything else. 26 From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. 27 G-d did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. 28 'For in him we live and move and have our being.'^[a] As some of your own poets have said, 'We are his offspring.'^[b] 29 "Therefore since we are G-d's offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill. 30 In the past G-d overlooked such ignorance, but now he commands all people everywhere to repent. 31 For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead." 32 When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject." 33 At that, Paul left the Council. 34 Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.⁹²

Persuasion

Paul is reminding the Athenians that their religious practice of idol worship is contradictory to the scriptures as well as conflicting with their fundamental beliefs and the message of the psalms writers. Moreover, the Athenians have been educated enough to know that this practice is unacceptable and that the G-d of heaven and earth is the creator of all things, thus, should not be reduced to an object made with silver or gold. Paul's ability to articulate this understanding of the scripture persuaded some to repent of this practice and to leave Athens and become a follower of Paul.

If followers are to respond voluntarily and with spirit, these leaders must have dedication to persuasion, and they must have the language skills that will elicit this response from followers. People respond voluntarily and with spirit when something from the deep inner resources of the leader comes through to them. Competent and inwardly strong leaders who are by nature servants, inspired by *re ligio*, can be the most influential of all

⁹²[http://www.biblegateway.com/passage/?search=Acts 17:16-34](http://www.biblegateway.com/passage/?search=Acts%2017:16-34).

when they have the gift of appropriate language, if they will address the interlocking problems of alienation in persons and the failure of institutions to serve. The need for such religious leaders is urgent.”⁹³

As evidenced throughout the scriptural references within this dissertation, Paul is clearly gifted with language skills; being able to speak both Arabic and Greek as well as the gift of persuasion. Paul’s commission is to go forth in the land and to convert Jews and Gentiles to believers of Christ is accomplished through the utilization of the servant leadership attributes of persuasion, empathy and understanding. These characteristics also enable Paul to overcome the obstacles of providing access and equity to meet the needs of the citizens of Athens, to continue faithful to his mission and to draw loyal followers. In the above narrative Paul convinces some of the Athenians that their current practices are wrong based upon his and their own religious theology, thus he attracted new converts that decided to leave Athens and head to Corinth with Paul.

“After this, Paul left Athens and went to Corinth. 2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, 3 and because he was a tentmaker as they were, he stayed and worked with them. 4 Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. 5 When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Messiah. 6 But when they opposed Paul and became abusive, he shook out his clothes in protest and said to them, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.” 7 Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of G-d. 8 Crispus, the synagogue leader, and his entire household believed in the L-rd; and many of the Corinthians who heard Paul believed and were baptized. 9 One night the L-rd spoke to Paul in a vision: “Do not be afraid; keep on speaking, do not be silent. 10 For I am with you, and no one is going to attack and harm you, because I have many people in this

⁹³Greenleaf, Fraker, and Spears, *Seeker and Servant*, 40.

city.” 11 So Paul stayed in Corinth for a year and a half, teaching them the word of G-d. 12 While Gallio was proconsul of Achaia, the Jews of Corinth made a united attack on Paul and brought him to the place of judgment. 13 “This man,” they charged, “is persuading the people to worship G-d in ways contrary to the law.” 14 Just as Paul was about to speak, Gallio said to them, “If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you. 15 But since it involves questions about words and names and your own law—settle the matter yourselves. I will not be a judge of such things.” 16 So he drove them off. 17 Then the crowd there turned on Sosthenes the synagogue leader and beat him in front of the proconsul; and Gallio showed no concern whatever.⁹⁴

Servant First, Know the Unknowable and Listening

Paul’s natural instinct to always be a servant first was evidenced by his willingness to perform manual labor to work to support his call.⁹⁵ Paul was aware of the potential of others misinterpreting his intentions, thus, he was humble and agreeable to the supplying of his and his companion physical needs. As evidenced in the above passage, Paul developed community on an individual basis prior to attempting to build community through the persuading of the masses. Paul preached the gospel of Jesus Christ, first, in the Synagogue; as he had little fear of encountering danger, because Paul also embodied the servant characteristic, to know the unknowable. Although Paul would not know the consequences of teaching about Christ, he believed in his call and served the L-rd with fervor. Greenleaf believes that an authentic servant leader has a zeal that drives them to initiate and impact the future because the servant leader has insight.

⁹⁴<http://www.biblegateway.com/passage/?search=Acts 18:1-17>.

⁹⁵Acts 20:34.

“Part of the real nature of the servant role that evolves here is that it builds up the wholeness of the person. It is reassuring to believe, as many of us here do, that if one is willing to take the risk and venture, when the path ahead is not clear, that, in the heat of the situation, the imaginative insights that justify one’s having taken the risk will be forthcoming.”⁹⁶

Paul’s intuition (i.e., ability to know the unknowable) and listening skills as well as his ability to know when to withdraw, helped in the manifestation of one of the more intangible servant leadership characteristics; to know the unknowable.

While Paul eagerly worked to convert believers, he practiced listening. Listening was a necessity if Paul was going to determine whether or not he was accomplishing his goal in that city. Greenleaf states that without listening, the leader cannot decide what should be his next move.

“Let the communication to which you are exposed drop into the well, uncensored by logic or criticism. Listen to the splash, the intuitive response; let it happen, let the response form itself, don’t labor it. Judge it afterward. Listen to what is really said; look at what is really there. If you don’t, you can’t properly conceptualize what must be dealt with.”⁹⁷

In these situations, Paul had to make a decision on how to deal with the reaction to his teaching. In most towns there would be a number of people that would not agree with this new ideology of salvation, however, the crowd did not always turn violent as in the above story. When this did occur, Paul dealt with the situation as Jesus instructed in the synoptic gospels; “And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.”⁹⁸ In this narrative, Paul shakes off his clothes and proclaims a clear conscious to their fate, as he fulfilled his commission. He then

⁹⁶Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 100.

⁹⁷Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 66.

⁹⁸<http://www.biblegateway.com/passage/?search=Mark 6:11, Matthew 10:14 & Luke 9:5>.

went to the Gentiles and continued in his pursuit of his goal and was successful in persuading some Gentiles and in building community. Paul's insight as to whether to stay at a place or to depart was contingent upon his ability to listen, withdraw and to know the unknowable. Servant leadership scholars, Spears and Frick interpret Greenleaf's writing about this concept as follows: "Greenleaf goes on to say that authentic leaders are chosen by followers, that the ability to lead with integrity depends on the leader's skills for withdrawal and action, listening and persuasion, practical goal setting and intuitive prescience."⁹⁹

Paul's skills of listening, persuasion, withdrawal and know the unknowable are apparent throughout the scriptures, and particularly within the above narrative. Paul employed these servant leadership traits to rise above the challenges of building and maintaining loyalty of followers and choosing and prioritizing his most valuable resource; his time and energy. Paul sustained his vigor through his prayer life which allowed him to receive instruction from G-d and kept him safe from the attacks of the Jews and the political leaders of the day. Just as he received direction to stay here at Corinth in a dream from G-d, this very form of guidance was how he received his initial commission on the Damascus road.¹⁰⁰ Paul was also directed by G-d during his numerous trials, before the Sanhedrin,¹⁰¹ and again as Paul speaks to King Agrippa to defend himself and his teaching.¹⁰² In the above discourse, Paul's unknowable was that the Governor of the Roman province, Gallio, would refuse to honor the requests

⁹⁹Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 2.

¹⁰⁰Act 9.

¹⁰¹Acts 23.

¹⁰²Acts 26.

of the Jews; to judge Paul. Gallio's disposition was clearly a surprise to the temple leader, Sosthenes, whom, the Jews ultimately blamed and attacked; thus, rendering Paul a successful outcome for remaining in Corinth and preaching the gospel of Jesus Christ. Paul's sense of intuition on when to stay, when to fight, what to say and when to say it, as well as when to depart, guided him and he was able to establish the early churches of Christianity, throughout the Mediterranean, because of the servant leadership attribute to know the unknowable. This is what Greenleaf says about the feature, to know the unknowable:

“A leader must have more of an armor of confidence in facing the unknown -- more than those who accept his leadership. This is partly anticipation and preparation, but it is also a very firm belief that in the stress of real life situations one can compose oneself in a way that permits the creative process to operate.”¹⁰³

Paul is skillful at being calm and collected in the heat of the moment. Whether presenting his ideology in the Synagogue before the Jewish leaders, on trial before the town officials or in the midst of a hostile mob, Paul conducts himself with dignity and provides clarity on the purpose of his disturbance. Defying the status quo was an intricate part of the commission that Paul received, and he did it in every venue which he found himself, including prison. The next narrative is how Paul did not abuse the power and authority that was bestowed upon him because of the anointment he carried in his commission, but he was again composed and continued lived into his role as a servant leader.

¹⁰³Greenleaf, *The Servant as Leader*, 20.

Paul displayed faith, persuasion, integrity, foresight and proper use of power and authority in this passage.

“About midnight Paul and Silas were praying and singing hymns to G-d, and the other prisoners were listening to them. Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everybody’s chains came loose. The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. But Paul shouted, “Don’t harm yourself! We are all here!””

“The jailer called for lights, rushed and fell trembling before Paul and Silas. He then brought them out and asked, “Sirs, what must I do to be saved?” They replied, “Believe” in the L-rd Jesus, and you will be saved - you and your household.” Then they spoke the word of the L-rd to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and his family were baptized. The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in G-d - he and his whole family.”¹⁰⁴

Paul’s thriving spirit once again persuades the guard to come to know the G-d whom Paul is preaching; Jesus Christ. In this story it is Paul’s actions and deeds that persuade the prison guard. The fact that Paul put the guards’ well-being before his own was a testament of Paul’s proper usage of power and authority as well as the convincing action for the jailer. Greenleaf says that, “One’s motives in holding and using power are another matter. One may have altruistic motives and hope to do good—to benefit society—or one may have less noble motives.”¹⁰⁵ Clearly Paul’s motivation was to be good to the jailer and his family. Paul correctly used the power and authority that was present here in this story as he had the opportunity to free himself and his companions without regard to the

¹⁰⁴[http://www.biblegateway.com/passage/?search=Acts 16:25-28; 29-34.](http://www.biblegateway.com/passage/?search=Acts%2016:25-28;29-34)

¹⁰⁵Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 149-150.

consequences for the jailer. Instead, Paul uses this servant leadership characteristic to continue to gain and maintain loyal followers and to demonstrate his faithfulness to his mission; creating Disciples of Christ Jesus.

Superintendent Hairston and Call

This section of Chapter IV will address the servant leadership attributes that are evident within the words, actions and/or deeds of Dr. Joe Hairston. This chapter will also examine evidence of the servant characteristics that Dr. Hairston used in resolving the challenges of building and maintaining the loyalty of followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders and providing access and equity to meeting the needs of all stakeholders. Fifteen of eighteen servant leadership characteristics demonstrated by Dr. Hairston in Chapter III will be proven to be definite qualities which Dr. Hairston exemplified in his leadership at BCPS. Additionally, this researcher noted remnants of evidence of the three missing attributes in Chapter III; understanding, empathy and power and authority within the school board minutes of Baltimore County Public Schools (BCPS). The board minutes provide this study with the statements, feelings and motions of those individuals most closely aligned with Dr. Hairston.

The feelings and thoughts of the school board members towards Dr. Hairston during his tenure as BCPS superintendent were of high regard and they indicated that his motives were altruistic in nature. The selflessness that others saw in Dr. Hairston's leadership was due to the commitment he made early in his career to provide young people with educational and professional choice. After

college, Hairston was drafted by the Washington Redskins. “The day they cut me from the team, I remember thinking how fortunate I was to have my college degree and have options,” says Hairston. “That was the beginning of my commitment to helping future generations of students leave high school with multiple options.”¹⁰⁶ This pledge made by Dr. Hairston provides evidence of his life-long dedication to improving the educational opportunities for thousands of youth in the BCPS system. It is clear that Superintendent Hairston positively impacted those within his circle of influence throughout his lifetime career as an educator. During his twelve year tenure as superintendent of BCPS, Dr. Hairston had to be re-appointed by the school board twice, as each term is four years. In 2008 Dr. Hairston had served as superintendent for eight years, and the board decided to reappoint Dr. Hairston as superintendent for his final term in BCPS. The reasons given by school board members for continuing the support of one of the longest standing superintendents were due to their belief in Dr. Hairston’s servant nature as well as they believed he was the man for the job; in other words, he was called to be their leader. The following was stated by board members Ernest Hines, Frances Harris, Romona Johnson and President JoAnn Murphy respectively:

“Dr. Hairston receives national reviews; the more negative input comes from within Baltimore County. Mr. Hines noted that while the school system has more work to do, he believes that the school system has the right individual driving the ship and positioning BCPS for four years of greatness. Mr. Hines stated he believes that Dr. Hairston is a “change

¹⁰⁶“This Month’s Profile; Dr. Joe Hairston,” February 2009, <http://www.scholastic.com/browse/article.jsp?id=3751254>.

agent,” does not run from responsibility, and has the leadership for this county.”

“Ms. Harris stated she supports the superintendent’s reappointment. Ms. Harris stated that while she does not always agree with Board members and the superintendent, she has seen tremendous changes and the school system gets the job done.”

Ms. Johnson commented that in the next four years this school system will face many challenges. She is a strong supporter of “raising the bar” and expecting more accountability from the Board, the superintendent, and everyone in the system. She stated it is about making the hard decision to place resources where they are needed the most. Ms. Johnson stated that she believes Dr. Hairston can take BCPS to the next level.

Ms. Murphy stated that she is supporting the superintendent’s reappointment because he does not throw away children. When Dr. Hairston speaks about teaching all the children, he means it. Quoting from educator, Peter F. Drucker to illustrate her point, Ms. Murphy stated that, “Management is doing things right, leadership is doing the right thing.”¹⁰⁷

Making the correct choices is how Dr. Hairston is known. The above statements made by those whose job it is to assure that the district leader is “doing the right thing” is evidence of Dr. Hairston’s servant first disposition, his belief in his life’s purpose and call, his ability to build community, his commitment to the growth of people and his skills of persuasion. As indicated in chapter three, the specific language of calling is not utilized in the vernacular that Dr. Hairston or others use in describing his dedication. However, as previously noted by servant leadership scholar Elizabeth Jefferies; one’s life dedication to a vocation and purpose, is indicative of their call to that career.¹⁰⁸ Greenleaf discusses this concept in language he coins as *entheos*.

¹⁰⁷Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 5, 2008, <http://www.bcps.org/board/minutes>, 2-3.

¹⁰⁸Spears, *Insights on Leadership*, 31.

“In closing, I want to return for a moment to work, vocation and its relevance to growth, to the drawing out of the unique significance of the person. Don’t just look for a job, even for an interesting and remunerative job. Think of yourself as a person with unique potentialities and see of the purpose of life as bring these into mature blossom.”¹⁰⁹

Healing, Servant First and Listener

Growing and maturing into one’s leadership role is the focus which Greenleaf is explicating. The notion that one should assure that their career provides fulfillment and not acclaim is key in Greenleaf’s philosophy.¹¹⁰ However, the fulfillment of one’s purpose is substantiated when not only does one serve a particular purpose their entire life; moreover, they are successful in that call and role. Successful outcomes are attributed to Dr. Hairston because the data indicates that students achieved under his leadership, but more importantly, those that work closely with him, point toward his servant nature as the feature they relate to his success; as noted by President Murphy in the above quote.¹¹¹ This same sentiment was expressed during Dr. Hairston’s first re-appointment in 2004. Board member Donald Arnold echoed the statement made by President Murphy:

Mr. Arnold commented that what really stood out with Dr. Hairston was his tenacity and enthusiasm for children and for doing what is right for all children. He noted that the budget process has significantly improved over the past four years.”¹¹²

¹⁰⁹Greenleaf and Spears, *The Power of Servant-Leadership*, 75-76.

¹¹⁰Greenleaf and Spears, *The Power of Servant-Leadership*, 76.

¹¹¹Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 5, 2008, <http://www.bcps.org/board/minutes>, 2-3.

¹¹²Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 25, 2004, <http://www.bcps.org/board/minutes>, 2.

Dr. Hairston's ability to build and maintain the loyal followers as well as manage the allocating of resources is two of his stronger attributes as superintendent. In the resolution of these two challenges, Dr. Hairston employs an array of servant leadership characteristics which will be noted in the below statements made by stakeholders during board meetings. His disposition of serving is evident in the distribution of finances. It is also clear that Dr. Hairston endeavored to provide access and equity to meeting the needs of all stakeholders, as he kept all children and staff first when submitting his budget to the board and community. Additionally, Dr. Hairston practiced listening to his staff and community when deciding where monies would be spent, he also provided healing for those stakeholders who felt as though they had been slighted in the past and he displays the proper use of power and authority as well as a strong ability to persuade people and build community. Several community members and stakeholders attend the board meetings to offer their support of Dr. Hairston's budgetary allocations.

"Ms. Cheryl Bost, TABCO President, recognized those teachers present at tonight's meeting. She commended Dr. Hairston for taking the first step in making teachers' salaries competitive within the proposed FY05 operating budget. Ms. Bost encourages everyone interested in public education to email County officials to fully fund the education budget."¹¹³

"Ms. Gloria Collins, President, Baltimore County Instructional Assistants & Clerical Employees (BACE) – Asked the Board to fully fund the Superintendent's proposed budget. Office assistants and secretaries provide the first impressions in the office and are constantly addressing the demands of visitors and students. She also encouraged the Board to

¹¹³Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 13, 2004, <http://www.bcps.org/board/minutes>, 11.

continue the push technology improvements so that all employees and students can have access to up-to-date computers.”¹¹⁴

“Ms. Mary Daniels, PTA President, Chesapeake High School – Asked the Board to support the Superintendent’s proposed budget. Teachers’ salaries and technology go hand-in-hand. Teachers need salary increases to support themselves and state-of-the-art technology to support their jobs and succeed.”¹¹⁵

“Mr. Rob Bentzley, Social Worker, General John Stricker Middle School – Asked the Board to support the Superintendent’s budget to continue funding social workers at schools. Mr. Bentzley introduced a parent, Ms. Pat Sutter, who asked the Board to keep the social worker positions in the schools.”¹¹⁶

“Ms. Jan Thomas, Chairperson, Special Education Citizens’ Advisory Council – Thanked Dr. Hairston for returning the lost Third Party Billing funds into the general fund budget. She stated that all these positions are integral to the special education program including the health assistants, psychologists, and social workers. She reminded the Board that special education students have the highest achievement gap, across the board for all categories.”¹¹⁷

The last quote by Ms. Jan Thomas is a testament to Dr. Hairston listening skills, as well as his willingness to initiate healing by reconciling a budgetary item that caused staff sore feelings that made them feel undervalued. This action is a clear indication that Dr. Hairston possesses insight on people, (borderline to know the unknowable) and can conceptualize how his decisions will help staff put their hurts behind them and become productive so student learning can be

¹¹⁴Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 14, 2009, <http://www.bcps.org/board/minutes>, 3.

¹¹⁵Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 14, 2009, <http://www.bcps.org/board/minutes>, 3.

¹¹⁶Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 15, 2008, <http://www.bcps.org/board/minutes>, 2-3.

¹¹⁷Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 15, 2008, <http://www.bcps.org/board/minutes>, 2-3.

accomplished. According to Greenleaf, the ability to provide healing is one of the strongest servant leadership attributes.

“Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is part of being human, servant-leaders recognize that they have an opportunity to “help make whole” those with whom they come in contact.”¹¹⁸

Greenleaf’s belief that great leaders help bring wholeness to individuals and institutions is one of the most powerful characteristics and actions which a leader can practice. Creating an environment of wholeness is rare, but can occur if the leader does indeed have a servant disposition and is able to hear those around him/her.

“I am hopeful for these times, despite the tension and conflict, because more natural servants are trying to see clearly the world as it is and are listening carefully to prophetic voices that are speaking *now*. They are challenging the pervasive injustice with greater force and they are taking sharper issue with the wide disparity between the quality of society they know is reasonable and possible with available resources, and, on the other hand, the actual performance of the whole range of the institutions that exist to serve society.”¹¹⁹

The above illustration of Superintendent Hairston’s sensitivity to the distribution of resources supports Greenleaf optimism that there are yet some servants who have an innate desire to serve and have the understanding and intuition to know to whom they should listen. The fact that so many stakeholders had access to the proposed budget, were in full support of the proposal and took out time to attend the board meeting and speak to their support of Dr. Hairston and the 2005 fiscal budget is an additional testimony to Dr. Hairston’s ability to maintain and

¹¹⁸Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

¹¹⁹Greenleaf, *The Servant as Leader*, 3.

build the loyalty of followers, to provide access and equity to meeting the needs of all stakeholders through choosing and prioritizing resources.

Servant First and Build Community

Whether Dr. Hairston deemed the stakeholders voices to whom he considered in the creation of BCPS budget as prophetic or not, is unclear, but the fact that Dr. Hairston listens, promotes an environment of wholeness and supports bottom up involvement¹²⁰ is additional evidence of his servant nature and his ability to build community.

“The natural servant, the person who is servant first, is more likely to persevere and refine his hypothesis on what serves another’s highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations.”¹²¹

Determining the needs of the community is something Dr. Hairston cultivated. He promoted participation and unity of all BCPS stakeholders. According to board member Mary-Margaret O’Hare, Dr. Hairston brought BCPS together as a unified body, something that was missing before his tenure.

“Ms. O’Hare stated that Dr. Hairston is the first superintendent who has attempted to unite us into a single school system as opposed to a system of schools. Ms. O’Hare highlighted a few letters from principals who praised the superintendent’s leadership.”¹²²

Building community means involving all levels of stakeholders in the decision making and implementation process.¹²³ In his endeavor to build and maintain loyal followers, and provide access and equity to meeting the needs of all

¹²⁰Chapter 1: definitions.

¹²¹Greenleaf, *The Servant as Leader*, 8.

¹²²Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 5, 2008, <http://www.bcps.org/board/minutes>, 2-3.

¹²³Chapter 1: definitions.

stakeholders Dr. Hairston employed the servant leadership characteristics of bottom up involvement, listening, making decisions that positively impact the masses, including those that are often overlooked. PTA President, Mr. Franklin quickly placed his confidence in Dr. Hairston and his team.

“Mr. Michael Franklin, President of the PTA Council of Baltimore County, stated he trusts the Board, Superintendent, staff, and teachers will develop the appropriate solution that would be in the best interest of the students in Baltimore County.”¹²⁴

The faith that Mr. Franklin stated he had in the superintendent, the board, staff and teachers is supportive of the fact that BCPS's operated as a team, with all stakeholders having an opportunity to be heard and participate in the fulfillment of the districts goals and objectives. It is also clear that Mr. Franklin's belief in the BCPS team to work together is warranted. When the teaching staff rejected an instructional tool that was purchased by the district the superintendent listened and made the changes that were in the best interest of the community at large.

“Ms. Ann Ritchey, Teacher, Bear Creek Elementary School – Asked the Board to spend its money wisely and put an end to the Articulated Instruction Module (AIM).”

“Mr. Phil Bressler, Teacher, Eastern Technical High School – Asked the Board to end AIM. He stated that \$35 million in teacher time to do paperwork for AIM is outrageous.”

“Mr. James Beam, Teacher, Parkville High School – Asked the Board to take AIM progress reports off the table and provide teachers with the tools that are needed to teach students. He stated that spending \$35 million on teachers completing AIM progress reports is 2.8% of the budget.”¹²⁵

¹²⁴Board of Education Proceedings, Board of Education, Baltimore County Public Schools, December 21, 2004, <http://www.bcps.org/board/minutes>, 2.

¹²⁵Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 19, 2010, <http://www.bcps.org/board/minutes>, 5.

Dr. Joe Hairston responded to the above complaints by listening to the teachers, concerns regarding the amount of time the AIM tool took for teachers to learn how to properly use the new tool, he followed the advice of the ad hoc task force, as he assessed the value in putting an educational tool before educators/people. Dr. Hairston made the correct choice of a servant leader, he put the people first.

“Dr. Hairston stated that he will continue an ad hoc committee/task force that will be representative of all stakeholders to examine multiple issues and continue to streamline the workload for teachers. Teachers who choose to use the progress reporting feature of AIM may continue to do so, on a voluntary basis. Full implementation of AIM will be discontinued at this point. Dr. Hairston stated that all the information placed into AIM is owned by the BCPS. Standardization is the standard and that ISO process has been helpful to the school system. Dr. Hairston stated that his commitment is to get back on track and ensure that the community feels good about how the school system conducts business.”¹²⁶

Understanding and Empathy

Dr. Hairston’s actions were of a compassionate hearer. He listened the cries of the staff about the amount of time that this new, very expensive tool required of teachers, he understood human nature, that he as leader could not force the usage of the new tool, and he desired to fulfill the wishes of those whom he served; his staff. Greenleaf says this is exactly what a servant leader should aspire to become.

“The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-worker and does not reject them as people, even while refusing to accept their behavior or

¹²⁶Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 26, 2010, <http://www.bcps.org/board/minutes>, 7.

performance. The most successful servant-leaders are those who have become skilled empathetic listeners.”¹²⁷

Listening to stakeholders and making decisions based upon the needs of those he led is something that Dr. Hairston practiced. He not only created an environment of unity, as stated by Ms. O'Hare, but the empathy he displays towards his staff was also practiced amongst the BCPS team. When tragedy hit the BCPS team, they all pitched in to support one another and to assure that the mission was maintained and student learning continued.

“Ms. Cheryl Bost, President of the Teachers Association of Baltimore County, thanked the Northeast Areas Assistant Superintendent and various teachers who covered classes so that faculty could attend the funeral of an employee.”¹²⁸

While this is a short statement of an act of kindness and sympathy, it cannot be taken lightly. Having a culture where teachers support each other so that they do not have to take persona leave time is tremendous. The coordination and consideration that went into the covering of the classes for those that wanted to go to the services is a significant expression of empathy. Empathy is the act of being able to put oneself in another person's shoes and understand the feelings that they are experiencing.¹²⁹ This is exactly what the BCPS faculty demonstrated. Clearly, some staff members were closer than others to the deceased; hence, it would be plausible that those that were in relationship would need more time and opportunity to grieve, which is what the team provided to one another. It is also notable that the President of the Teachers association

¹²⁷ Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 17.

¹²⁸ Board of Education Proceedings, Board of Education, Baltimore County Public Schools, December 19, 2006, <http://www.bcps.org/board/minutes>, 3.

¹²⁹ Chapter 1: definitions.

took out time to thank those that assisted in supporting the teachers and staff so that they could properly mourn their loss. This public address of thanks gives the impression that this type of empathy has not been displayed in the past; hence, giving credence to the notion that it is the new leadership that supports for this type of unity and compassion. With this concept in mind, one could infer that Dr. Hairston's leadership as a servant met the requirements of Greenleaf's ultimate test.

“The difference manifests itself in the care taken by the servant first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived?¹³⁰

The gesture of compassion built good will and helped to create a stronger more unified community. An environment of unity and equity, that support the needs of all stakeholders, is exactly what BCPS's has constructed. Although BCPS is primarily a Kindergarten through twelfth grade school system, the community requested the support for early childhood education. The support requested was financial and several community members and stakeholders came out to the BCPS board meeting to express their hope that the superintendent and the board would continue funding this school. The following statements were made by patrons:

“Ms. Michelle Hart, Parent and LLD Chair – Supports the Infants and Toddlers Program. She thanked Dr. Hairston and Dr. Grasmick for continuing support. She noted that the number of children eligible for and

¹³⁰Greenleaf, *The Servant as Leader*, 7.

receiving services has risen 59% in the past five years. New regulations preventing billing for case management services would mean a cut of \$250,000 in program funding. Ms. Hart asked the Board to consider reviewing the Infants and Toddlers program and possibly replacing these funds.”

“Mr. Gregory Rowland, Parent – Supports the Infants and Toddlers program. His child was born three years ago with several complications. Every week he had someone from the program helping his child step by step. She has just graduated from the program.”

“Ms. Karin Yelovich, Parent – Thanked Dr. Hairston and County Executive Smith for their continued support of the Infants and Toddlers program. The program is wonderful and children should be able to start on a more equal footing with other children.”

“Ms. Donna Batkis, Parent – Supports the Infants and Toddlers Program. There are only 1,825 days between birth to attendance in the elementary school, and 1,095 days between birth and three years of age. Early childhood assistance is very critical.”¹³¹

After hearing these requests and considering the options in 2008, the superintendent and board did decide to continue supporting the Infants and Toddlers Program. Whether the decision was made to build and maintain the loyalty of followers, to provide access to equity in the distribution of resources or to avoid a dispute or because it is the best decision for students and BCPS in the long run is uncertain. What is certain is that the superintendent and board listened to parents and community and continued funding the program as well as providing structure, human resources and goals. In 2010 a similar request to continue funding was made again by parents:

“Ms. Michelle Hart, Parent and LLC Co-Chair – Thanked the superintendent for converting 17 positions from 10-month to 12-month positions in the proposed budget. The Infants and Toddlers program now

¹³¹Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 15, 2008, <http://www.bcps.org/board/minutes>, 2-3.

includes birth-to-five because of Maryland's Extended IFSP option that begins February 1, 2010. She stated that the council is also grateful for the proposal to redirect funds for Child Find assessments. Extending the IFSP option will increase the number of children in the program."¹³²

"Mr. Gene Muranko, Parent – Urged the Board to continue funding of the Infants and Toddlers Program. Infants and Toddlers has a group of caring professionals who worked with his family, assessed the conditions, then developed action plans to reach each set of goals as we progressed through the program. The action plan was comprehensive and extensive based on the needs of our children. With the help of the Infants and Toddlers Program, parents have the primary role in nurturing and providing early learning experiences. As parents, we required assistance and instruction to be effective and was able to achieve this education with the help of the Infants and Toddlers Program."¹³³

Ms. Marina Allary, Parent – Asked the Board to continue funding the Infants and Toddlers Program. Her two sons began receiving services from Infants and Toddlers in March 2010. The boys received special education, followed by speech therapy and occupational therapy. The Infants and Toddlers Program also provided access to a training program for parents, designed to promote communication in children with autism. The techniques learned gave her and her husband new and important ways to reach their sons and enabled them to continue at home the teaching the boys received through class and therapy. Ms. Allary stated that the Infants and Toddlers Program was essential to the progress of her sons.¹³⁴

Power and Authority, Disturber and Commitment to Growth of People

Superintendent Hairston and the BCPS board demonstrate their support of the Infant and Toddlers Program by executing the servant leadership characteristics of listener, power and authority, vision, disturber, and commitment to growth of people. As evident in the past illustrations the superintendent listened to the community stakeholders, and heeded their requests.

¹³²Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 19, 2010, <http://www.bcps.org/board/minutes>, 5.

¹³³Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 19, 2010, <http://www.bcps.org/board/minutes>, 5.

¹³⁴Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 19, 2011, <http://www.bcps.org/board/minutes>, 3.

Superintendent Hairston also revealed the proper use of power and authority. The fact that parents make an annual plea to the board to continue funding the Infant and Toddlers Program is indicative of the fact that BCPS does not have to allocate dollars to early childhood education. However, not only has the superintendent and board continued the financial support of the program, they also prioritized resources to the program by adding additional human resource hours and assisted in establishing a plan of action so that the needs of the children within this program are met. Additionally, Dr. Hairston exemplifies himself as a disturber, as when the initial decision to support the program was made in the early 2000's, few school districts around the country were assigning resources for such programming. A disturber is one that defies the status quo, particularly when it is brings change to the people as a whole.¹³⁵ Bringing change is just what Dr. Hairston and his team accomplished as they also demonstrated their commitment to the growth of their community. Greenleaf explains it this way:

“Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her institution... The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees.”¹³⁶

In this illustration, Dr. Hairston's employees include the community at large. All tax-paying citizens are at some level are members of the school district, whether, parents, business owners or simply residents. Dr. Hairston concedes not only to

¹³⁵Chapter 1: definitions.

¹³⁶Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 19.

his staff, but also to parents, students, organizations, faculty and the community. This disposition caused Dr. Hairston to not only bring access and equity to meeting the needs of the Infants and Toddlers of Baltimore County, but he also provided access and equity for the students struggling in the regular academic environment including, but not limited to the minority students within Baltimore County. Similar requests were made for these programs; however, it was the committee members that solicited the funding for these two groups.

Mr. Kevin Abell, Chair of the Citizens Advisory Committee for Alternative Programs – Thanked the Superintendent for his continued support of the alternative education programs. Mr. Abell was pleased with the modest increases in the budget. He hopes the Board votes to keep the budget intact.”

“Mr. Don Schlam, Program Evaluator for the Local Management Board for Baltimore County, spoke about the afternoon middle school learning program. This program is for expelled middle school students, which operates at the latter half of the year when the alternative middle schools are full. Last year over 60% of the children in this program improved one letter grade in math, 50% improved overall in social studies, and 80% improved in their reading skills in the short time they were in the program. Mr. Schlam stated that LMP supports this program annually with \$30,000, which is used for school resource teachers and counseling services. He thanked the Board for their past support and asked the Board consider increasing the resources in this area.”

Mr. Michael Moore, Representative, Minority Achievement Advisory Group (MAAG) - Expressed thanks for valuing the advisory group’s voice and commitment to students, which shows in the proposed operating budget. He stated that MAAG is interested in and focused on all students. Mr. Moore noted that when conditions improve for minority students in this county, it improves the conditions for all county residents.¹³⁷

Again, it cannot be definitively established why Dr. Hairston extends supports for these types of programming. However, it is easy to reference his decisions to

¹³⁷Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 26, 2005, <http://www.bcps.org/board/minutes>, 1-2.

the servant leadership attributes that he continues to exemplify in his decision making process. It can be surmised that Dr. Hairston is an advocate for equity, thus, he supports the least privileged in society. It could also be deduced that Dr. Hairston has excellent conceptualization skills and agrees with Mr. Moore, the representative of MAAG, that the district is better when progress is made better for “all”. One could also conclude that Dr. Hairston is keenly aware that because he is also a minority, that he must be cognizant of how others interpret his words, actions and deeds, and not supporting the disadvantaged could be interpreted as a negative. Or perhaps, Dr. Hairston could have considered all of these, thus, providing continued evidence of his servant leadership. Nonetheless, whatever Dr. Hairston’s internal motives, his actions and deeds manifest equitable distribution of resources utilizing the servant leadership characteristics of, conceptualization, awareness, foresight and power and authority. Greenleaf describes the proper use of power as follows:

“Let us take the simple dictionary definition as our base: power is the possession of control, authority, or influence over others. All power as I will discuss it relates to this definition, whether it is financial power, market power, organizational power, or government power. It all winds up with the possession of control, authority, or influence over others.I cannot conceive why anyone would want to be in a position of leadership anywhere unless one is comfortable with getting and using power. The wear and tear on the individual who leads is too great, and nothing, in my judgment but the satisfaction of using power would compensate for the personal investment.One’s motives in holding and using power are another matter. One may have altruistic motives and hope to do good—to benefit society—or one may have less noble motives. But not much happens in this world, for good or ill, except that somebody accumulates some power—some control, authority, or influence over others.”¹³⁸

¹³⁸Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 149-150.

Awareness and Understanding

It is evident that Dr. Hairston had a significant amount of power and authority over the finances of the BCPS district and that he managed it with seemingly ease. It is also apparent that he handled this power with as much equity as seems reasonable, distributing finances for the benefit of all stakeholders. Superintendent Hairston resided over BCPS for twelve years and as such was one of the longest standing superintendents in the country. Moreover, in order for him to maintain the loyalty of his followers he embodied a significant amount of understanding and awareness. In other words, Dr. Hairston had the ability to perceive and infer an individual's words and actions with proper interpretation of the intention and he was conscious of how others interpreted his presence, words and deeds: and he had the ability to properly interpret others presence, words and actions.¹³⁹ Greenleaf refers to these skills as an inner motivator or awakener and often defers to individuals' intentions. As far as can be assessed based upon Dr. Hairston's words, actions and deeds, it can be inferred that his decisions were generally all-inclusive and were grounded in the principles and morals which he believed. Greenleaf says this about awareness:

*“Awareness: General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary—you never know what you may discover! Awareness also aids on in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position.”*¹⁴⁰

¹³⁹Chapter 1: definitions.

¹⁴⁰Greenleaf and Spears, *The Power of Servant-Leadership*, 6.

Conceptualization and Foresight

The skill of assessing problems and circumstances from a comprehensive and large scale perspective is necessary for any leader of any large organization and is particularly essential for a major school district that has 173 schools over 105,000 students, more than 25,000 employees and an operating budget that exceeds a billion dollars.¹⁴¹ With this amount of responsibility, Dr. Hairston's understanding, and ability to conceptualize the multitude of issues as they are presented to him must be exceptional if he is going to continue to render positive community building decisions – Listening, understanding, foresight, conceptualizing and knowing the unknowable are continued attributes which Dr. Hairston continues to exemplify in his leadership. BCPS as noted above is a very large school district, and has grown over time. Hence, overcrowding, as with many older districts, became a problem at BCPS. The resolution to the problem was creative. The team decided to annex one elementary school to another in order to relieve the increased enrollment. The word annex means to add onto something; to build on, like to add an addition to a building.¹⁴² Connecting and/or annexing one school to another is a cost effective and efficient way of resolving the building capacity issues. Rather Dr. Hairston thought of the proposed resolution himself or whether another team member made the below suggestion is immaterial; what does matter is that Dr. Hairston and his team came up with a resourceful solution to the issue of overcrowding.

¹⁴¹www.bcps.org.

¹⁴²<http://dictionary.reference.com/browse/annex>.

Dr. Hairston reported that the school system is developing enrollment relief plans for Deep Creek Elementary School and Dogwood Elementary School. Under these plans, pre-kindergarten and kindergarten classes from Deep Creek Elementary could be annexed to Hawthorne Elementary School, and pre-kindergarten and kindergarten classes from Dogwood Elementary could be annexed to Featherbed Lane Elementary School. Dr. Hairston noted that meetings have been scheduled with the principals and PTA Executive Boards of these schools to discuss the logistics, challenges, and benefits of these plans. As needed, additional information will be presented at upcoming Board of Education meetings.¹⁴³

As previously evidenced, Dr. Hairston practices bottom up involvement as a part of his leadership style. It is also evident that within his servant leadership practices is his ability to conceptualize, to foresee and to know the unknowable. Greenleaf believes that the skills of conceptualization, foresight and intuition are theoretically intertwined with each other.

“Foresight: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind.”¹⁴⁴

Know the Unknowable

Intuition according to Greenleaf falls into his servant leadership characteristic, to know the knowable. To know the unknowable means having a sense of intuition that is not always explainable and leads to successful outcomes.¹⁴⁵ The above problem of exceeding capacity was addressed with a strategic plan that was innovative. Innovation is a talent that is often coined as

¹⁴³Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 9, 2007, <http://www.bcps.org/board/minutes,3>.

¹⁴⁴Greenleaf and Spears, *The Power of Servant-Leadership*, 7.

¹⁴⁵Chapter 1: definitions.

“thinking outside of the box.” This is what the BCPS did in their attempt to alleviate the overcrowding. Greenleaf expresses innovative solutions as follows:

“Leaders, therefore, must be more creative than most; and creativity is largely discovery, a push into the uncharted and the unknown. Every once in a while a leader finds himself needing to think like a scientist, an artist, or a poet. And his thought processes may be just as fanciful as theirs – and as fallible.”¹⁴⁶

A willingness to be wrong is something a leader must also embrace if they are going to make timely and life changing decisions. A leader that is going to lead and show the way must initiate, provide the ideas and the structure, and take the risk of failure along with the chance of success.¹⁴⁷ Dr. Hairston demonstrated his readiness to accept the failure of the role out of the AIM tool discussed previously in this study. He also was open to making amendments to the proposed strategic plan, the *Blueprint for Progress*, once he received community input.

Dr. Hairston commented that the work session was to provide information so that an assessment of the next steps in decision-making process can be achieved. He noted that the report reinforces the Blueprint for Progress. Dr. Hairston stated that a refined, updated report would be provided to the Board. Dr. Hairston thanked the Board for their questions and recommendations.¹⁴⁸

The recommendations made by the board were incorporated into a revised Master Plan that was presented to the board three months later at the beginning of the new school calendar year. The willingness of modify the Master Plan was all in the effort of Dr. Hairston to successfully manage the challenge of

¹⁴⁶Greenleaf, *The Servant as Leader*, 16.

¹⁴⁷Greenleaf, *The Servant as Leader*, 8.

¹⁴⁸Board of Education Proceedings, Board of Education, Baltimore County Public Schools, April 27, 2004, <http://www.bcps.org/board/minutes>, 5.

demonstrating fidelity to the mission for all stakeholders. The *Blueprint for Progress* was regularly referenced as the reason for making decisions.

“Revisions to the *Blueprint for Progress* – Dr. Hairston provided the history, concept, and background for the *Blueprint for Progress*. He stated that this document has driven BCPS performance and the school system has not deviated from that foundation of thinking. Dr. Hairston noted the *Blueprint for Progress* revisions focus on the alignment with the *No Child Left Behind Act 2001* and the National Education Bills.”¹⁴⁹

Goals and Initiative

The report goes on to read the list of changes and adjustments that were made as well as a line of questioning by the board members, whom ultimately praise the Master Plan. Producing a vision, establishing goals and providing action plans with supportive resources to those goals and plan was an ongoing practice of the BCPS team. The team continued to work together and make the necessary revisions to achieve the established BCPS goals.

“Dr. Hairston remarked that tonight’s work session was a follow-up to the presentation made to the Board on January 11 and the public hearing held on January 26. Dr. Hairston noted that the school system’s accomplishments are clearly the result of the investment made as the *Blueprint for Progress* is implemented. Dr. Hairston stated this budget will allow Baltimore County Public Schools to continue to provide our children with the opportunity to succeed. By putting the emphasis on quality – with highly qualified employees and top-notch programs, we will drive student achievement to higher and higher levels.”¹⁵⁰

Student achievement and attaining higher goals are initiatives which Dr. Hairston can attest came into fruition under his leadership. Dr. Hairston shared with Board Members the Maryland School Achievement Scores. He noted that Baltimore

¹⁴⁹Board of Education Proceedings, Board of Education, Baltimore County Public Schools, August 10, 2004, <http://www.bcps.org/board/minutes>, 4.

¹⁵⁰Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 1, 2005, <http://www.bcps.org/board/minutes>, 1.

County Public Schools' students are currently performing at a higher level of achievement than has been realized in recent history.¹⁵¹

According to the 2008 Maryland School Performance Assessment Program (MSPAP) students made the following gains:

- Double digit gains in Elementary Schools in Reading and Mathematics
- Double digit gains in Middle Schools in Reading and Mathematics
- 10 percentage point gains in reading of the Middle School FARMS students scoring proficient
- 11.5 percentage point gain in Middle School Reading of special education students scoring proficient
- 10.7 percentage point gain in Middle School Mathematics of Hispanic students scoring proficient
- 10.1 percentage gain in Middle School Mathematics of special education students scoring proficient
- 3.0 – 12.6 percentage gain in Elementary and Middle School Reading and Mathematics of students scoring Advanced.
- All 27 Middle Schools had gains in Mathematics in the number of students scoring Advanced; of the 27 Middle Schools, 18 Middle Schools had a double digit gain.¹⁵²

As evidenced in the increases in the MSPAP, student achievement is up. The 2010 Maryland School Report Card illustrates how students continued to grow and achieve and began meeting and exceeding expectations at all grade levels in 90% of the required reported categories.¹⁵³ In addition to the overall academic improvement of students meeting and exceeding standardized expectations, BCPS can be proud of the success they have had with minority students.

“Dr. Hairston acknowledged that Baltimore County Public Schools has the highest graduation rate for African-American males of any large school

¹⁵¹Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 13, 2004, <http://www.bcps.org/board/minutes>, 7.

¹⁵²Dr. Joe Hairston, “Curriculum and Instruction Update Report,” October 21, 2008, www.bcps.org.

¹⁵³http://www.bcps.org/SYSTEM/reports/2010-Maryland_Report_Card.pdf

district or system in the country, as reported by the Schott Foundation for Public Education.¹⁵⁴

The achievements made during Dr. Hairston's reign as superintendent are evidenced by the exercise of the servant leadership attributes of initiative, vision and goal setting. Dr. Hairston and BCPS team established performance goals and assured the allocation of resources toward these goals. It was, however, the vision of Dr. Hairston, his initiation in developing the Blueprint for Progress, which was then refined and action plans established by the BCPS team that are the foundation of BCPS's and Dr. Hairston's success. It is indeed the *Blueprint for Progress*, Master Plan that helped to move BCPS forward. Greenleaf believes that the failure of leadership to provide a vision and establish goals is one of the primary malfunctions of organizations today.

"To those who are willing to accept even a little of this thesis, the following pages are offered as a basis for moving in prudent steps toward institutions that are more vision-inspired, and therefore stronger and more serving, than most that I now know about. "Where there is no vision, the people perish." (Proverbs 29:18, KJV). I do not have a precise definition for vision. To me, the full meaning of vision, like the meaning of spirit that is used here as the driving force behind the urge to serve, lies beyond the barrier that separates mystery from what we call reality. Vision, in these pages, is seen as awareness of what is there in good, able people, in a great potential to be realized in building optimally serving lives for people and optimally serving performance in situations which these vision-inspired people will lead or influence. The stuff of vision has been there all along, and its emergence is conscious awareness is therefore a revelation. Hope that someday one's vision will be achieved in practice is what sustains a vision and makes one watchful and preserving, while one lives under its guidance."¹⁵⁵

¹⁵⁴Board of Education Proceedings, Board of Education, Baltimore County Public Schools, February 28, 2006, <http://www.bcps.org/board/minutes>, 3.

¹⁵⁵Greenleaf, Fraker, and Spears, *Seeker and Servant*, 230.

Persuasion

Dr. Hairston did certainly provide a vision for his staff, team and community at large. Providing the vision is a primary objective of a leader, however, convincing those that follow to embrace and execute the vision requires the servant leadership skill of persuasion. Dr. Hairston possessed this attribute, which was firmly founded on his belief or righteousness. He was also provided with the time that Greenleaf stated is necessary for a leader to utilize persuasion over coercion.

Elsewhere I have written that on arrival at a feeling of rightness about a belief or action one is persuaded through one's own intuitive sense, checked perhaps by others' intuitive judgment. But, in the end, one relies on one's own intuitive guide. One takes that intuitive step, from the closes approximation to certainty that can be reached by conscious logic to that state in which one may say with conviction "This is where I stand." This takes time! The person being persuaded must take that step alone, untrammelled by coercion or manipulative stratagems. Both leader and follower respect the integrity and allow the autonomy of the other. Each encourages the other to find an intuitive confirmation of the rightness of the belief or action.¹⁵⁶

Withdrawal

The skill of persuasion as noted by Robert Greenleaf is one that requires respect, autonomy and time to convince each other of their firm belief and the correct action that needs to occur. Dr. Hairston was keenly aware of this need and as such allocated time for his team to withdraw and come together for a meeting of the minds. Withdrawal means to know when to reflect and retreat to determine the next step.¹⁵⁷ This is exactly what the BCPS's team did. They

¹⁵⁶Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 129.

¹⁵⁷Chapter 1: definitions.

went on annual retreats and when Dr. Hairston noted that the team was not aligned and meeting their goals, he called for an early withdrawal.

“Dr. Hairston noted that the Superintendent’s staff retreat was held on Sunday and expressed his appreciation for all Baltimore County employees.”¹⁵⁸

“Ms. Johnson stated that a large part of the same schools year after year are not meeting BCPS standards. She stated that she would like to see additional data on the system’s most challenging schools. Ms. Johnson commented that the report needs to explain why schools and students are not meeting expectations. Dr. Hairston responded that the Board should consider an early retreat in the new school year and adhere to the key works of the Board, which is what the data is based on.”¹⁵⁹

Knowing when to retreat and withdraw is one of the servant leadership characteristics that demonstrate the maturity of a leader. Withdrawing allows for an opportunity to reflect to hear and to gather one’s own thoughts, feelings and purpose. Greenleaf attributes the act of withdrawing as an attribute that is combined with the ability to persuade and listening which makes one a true servant leader.

“Greenleaf goes on to say that authentic leaders are chosen by followers, that the ability to lead with integrity depends on the leader’s skills for withdrawal and action, listening and persuasion, practical goal setting and intuitive prescience.”¹⁶⁰

The adjectives which Greenleaf uses to describe an “authentic leader” all express the evidence that has been provided regarding the leadership attributes of Dr. Joe Hairston. His contributions and leadership style demonstrated during his tenure at BCPS’s make it apparent of his servant nature as an educational

¹⁵⁸Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 10, 2006, <http://www.bcps.org/board/minutes>, 4.

¹⁵⁹Board of Education Proceedings, Board of Education, Baltimore County Public Schools, January 22, 2008, <http://www.bcps.org/board/minutes>, 7.

¹⁶⁰Greenleaf, Frick, and Spears, *On Becoming a Servant-Leader*, 2.

leader. All of the eighteen servant leadership attributes outlined within this study were identified as evident within the school districts legal documents, the board minutes. The stakeholders' words regarding Dr. Hairston's leadership support the data as evidenced by the school districts improvement in student achievement. Additionally, Dr. Hairston's own words, actions and deeds correspond with those whom followed his leadership. Dr. Hairston is a testament to the possibility of a leader carrying out the theory of servant leadership as espoused by Robert Greenleaf.

Superintendent Markley and Call

This section of Chapter IV will address the servant leadership attributes that are evident within the words, actions and/or deeds of Dr. Tim Markley. This chapter will also examine evidence of the servant characteristics that Dr. Markley used in resolving the challenges of building and maintaining the loyalty of followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders and providing access and equity to meeting the needs of all stakeholders.

Thirteen of the eighteen servant leadership attributes exhibited by Dr. Markley in chapter three will be confirmed to be specific traits which Dr. Markley embodies in his leadership as Superintendent. Furthermore, this study identified three additional traits servant leadership attributes, not demonstrated in chapter three; understanding, to know the unknowable and power and authority.

Dr. Tim Markley appears to be a private man of few words, according to Board Chairwoman, Joyce Spencer, "Dr. Markley loves to work extremely hard,

but doesn't like to be in the spotlight,"¹⁶¹ This modest disposition appears to be a consistent distinct characteristic of Superintendent Markley. When departing as Superintendent from Catawba County Schools to take on his new leadership role at New Hanover County Schools, Superintendent Markley declined any type of celebrations.

"He was not here for glory - nor did he want any - as Dr. Tim Markley neared the end of his superintendency with Catawba County Schools. His request to his peers was to leave quietly without fanfare and no amount of coaxing could change his mind. .Respecting his wishes, there were no farewell parties or receptions. He spent his final day in the office quietly on Monday. He met with staff, the interim superintendent, and prepared for what would be his last school board meeting at CCS on Monday at 5:30 p.m."¹⁶²

While this is not an attribute studied within this research study, it is important to note this about Dr. Markley, as he rarely speaks of himself, thus, his actions, deeds and the words of others regarding Dr. Markley will be the principal resources utilized in the evidence as it applies towards the servant leadership characteristics of Dr. Markley. Although Dr. Markley is a modest man he is a man of action and he empowers those on his team to do their job. The majority of the evidence will be derived from the school board minutes. A few quotes will be referenced from Dr. Markley's blog to substantiate words behind he and his teams' actions and deeds as well as news paper articles, to ascertain words of his team members and stakeholders. As with the prior three subjects, King David, Apostle Paul and Superintendent Hairston, we will begin our assessment

¹⁶¹ LaDonna Beeker, "Markley Bids Farewell," ObserverNewsOnline, September 28, 2010.

¹⁶² Carleen Crawford, "Catawba County Schools Says Farewell to Superintendent Markley," September 2010, www.catawbaschool.net.

of Dr. Markley as a servant leader with the servant leadership attributes of call and servant first. Unfortunately as in Chapter III, there is no direct evidence that Dr. Markley believed that he was “called” to his vocation. The supposition that a person is called to a particular career can be inferred based upon their life commitment to that profession. Just as specified in chapter three, the actual words of calling do not have to be articulated in order for one’s life purpose to be fulfilled.¹⁶³ Dr. Markley cannot have the same amount of time dedicated to education as Dr. Hairston, nor the same amount of time as the Clock Surgeon; Louis Cormier,¹⁶⁴ as he is significantly younger than both of these men, however, it could be presupposed that he is committed to the educating of students, since he began his career in education upon graduating from college and has been a teacher since 1994. Dr. Markley has also obtained advanced degrees in the area of education and climbed through the ranks of administration to become a superintendent, which he has been for the past eight years (since 2005).¹⁶⁵ It is evident that Dr. Tim Markley has spent his adult life in the business of educating students, however, as previously stated, there is not any direct statement by Dr. Markley or others which corroborates that educational leadership is his call and purpose. What can be validated is that Dr. Markley is steadfast in being excellent as he carries out his daily responsibilities.

Catawba County School Board Chair Joyce Spencer was pleased to hear of Markley’s selection. “Certainly we are very proud and we congratulate Dr. Markley for this outstanding achievement,” said Spencer. “We are very

¹⁶³Spears, *Insights on Leadership*, 31.

¹⁶⁴Spears, *Insights on Leadership*, 31.

¹⁶⁵Fertig, “Markley Chosen as New Hanover County Superintendent.”

pleased that others recognize his outstanding leadership abilities.” Spencer said Markley has distinguished himself as a visionary superintendent who keeps his focus on improving the educational opportunities for all students while handling the day-to-day issues of leading a growing school district in an exemplary manner. “He is committed to the success of all students in Catawba County Schools and to creating additional learning opportunities for them.” Spencer added.¹⁶⁶

Servant First and Building Community

Dr. Markley’s commitment to educating children is evident in his leadership which exemplifies his servant nature. As noted in Chapter III one of Dr. Markley’s colleagues, Dr. Joseph Sinclair, Executive Director of the Northwest Regional Educational Service Alliance stated the following about Dr. Markley:

“His leadership style is commendable – it is very positive in a way that produces a following by choice, not by mandate,” said Sinclair, describing Markley as “very down to earth and approachable.” Sinclair said Markley consistently helps others to succeed by offering any information, time, and expertise he can to those with less experience.”¹⁶⁷

Leadership by choice, as noted previously, is exactly what Greenleaf says is the prevailing trait of a servant-led institution:

“A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. *Rather, they will freely respond only to individuals who are chosen as leader because they are proven and trusted as servants.*”¹⁶⁸

Dr. Markley’s epitomizes his servant nature in his attitude and care he demonstrates for his staff. In the above paragraphs regarding Dr. Markley, one

¹⁶⁶Crawford, “Catawba County Schools Says Farewell to Superintendent Markley.”

¹⁶⁷Crawford, “Catawba County Schools Says Farewell to Superintendent Markley.”

¹⁶⁸Greenleaf, *The Servant as Leader*, 4.

of the greatest responsibilities of a superintendent is the districts' financial budget. It is common knowledge that during the last decade that school districts have been underfinanced and budgets have declined. This reality has made the job of allocating monies more challenging because the needs of students as well as the federal mandates have increased but resources have diminished. One of the more significant ways that Dr. Markley deals with the challenges of choosing and prioritizing the reduced resources is to maintain his posture of students and people first. It is evident that Dr. Markley lives out this belief in his actions and deeds as even though the state decreased the amount of monies distributed to school districts, Dr. Markley kept his teachers and staff's needs a priority, by still approving the cost of living adjustment in their salaries two years in a row.

"NB#1: Prior to the meeting, members received a copy of the 2007-2008 Catawba County Schools' Budget Summary document. Key points presented in Superintendent Markley's Budget Summary included the following: an average of 5% salary increase for all teachers, an average 4.4% salary increase for principals and assistants principals, a 4% salary increase for all other positions, and the retirement rate increased from 7.14% to 7.83%."¹⁶⁹

"NB#4: Members received a copy of the 2008-2009 Catawba County Schools' Budget Summary document. Key points presented in Superintendent Markley's Budget Summary included the following: an average of 3% salary increase for all teachers, an average 2.69% salary increase for principals and assistant principals, and \$1,100 or 2.75% salary increase for all other positions. The retirement rate increased from 7.83% to 8.14%."¹⁷⁰

¹⁶⁹Board of Education Proceedings, Board of Education, Catawba County Schools, August 27, 2007, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 6.

¹⁷⁰Board of Education Proceedings, Board of Education, Catawba County Schools, August 25, 2008, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 6.

The move to increase salaries of all faculty in a time when budgets are decreasing is a clear action of “people first”. Not only does he choose and prioritize the reallocation of resources, but Dr. Markley also borrows from the district reserves.¹⁷¹ This demonstration of care is exactly how a leader builds and maintains the loyalty of followers as well as implements the servant leadership characteristic of building community, according to Robert Greenleaf: “An institution starts on a course toward people-building with leadership that has a firmly established context of people first. With that, the right actions fall naturally into place.”¹⁷² Greenleaf also says: “Community is seen here as any gathering of persons in which the incidence of people caring for people is high, in which the more able and the less able effectively serve each other.”¹⁷³

Dr. Markley definitely changes the course of Catawba County Schools as an organization as he resolutely puts his faculty and staff needs as a priority. His willingness to go into the fund balance and allocate those dollars towards people could only have generated a willingness to serve, as they must have felt valued. There are many ways in which a leader can demonstrate that he values his staff, other than motivating them through money, however, Dr. Markley does provide a plausible rationale for his decision to increase teachers’ salaries on his superintendents’ blog:

One of the biggest disappointments of this budget is the lack of respect for teachers. The budget crisis has taken a toll on this vital profession.

¹⁷¹Board of Education Proceedings, Board of Education, Catawba County Schools, August 25, 2008, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 7.

¹⁷²Greenleaf, *The Servant as Leader*, 31.

¹⁷³Greenleaf, Fraker, and Spears, *Seeker and Servant*, 259-260.

According to State Superintendent Dr. June Atkinson, school districts have had to eliminate over 17,000 positions between 2008 and 2012. Of this figure, 6,178 positions were laid off.

There are stories in every county where a school's or district's Teacher of the Year has had to leave their position because their pay could not sustain their families.

Currently, North Carolina ranks 46th in teacher pay below our neighbors South Carolina (38th), Virginia (30th) and Tennessee (40th). When you factor in inflation, North Carolina ranks worst in the percentage change in average salaries from 2002-2012 with a loss of 15.7%. There has been one salary adjustment in the last seven years. A starting teacher makes \$31,000 compared to \$40,000 for a starting teacher in Tennessee. It would take a North Carolina teacher 15 years to catch up to that figure. With this as a starting point, recruitment will become a huge issue for districts in the future. Without Master's degree incentive pay, we will not be able to attract strong out-of-state candidates. With our low salary schedule, we will see some of our brightest choose other professions. When I see Teacher of the Year winners leave I am very concerned about the message that sends to future educators. When you eliminate strong programs such as Teaching Fellows, you can only wonder where North Carolina's priorities are. As a state, we rank 45th in per pupil expenditures, not an enviable place to be.¹⁷⁴

Persuasion

As noted by Dr. Markley, his action of increasing salaries is a practical and fair action on his part as there needed to be some modifications for teachers who reside in North Carolina due to the fact that their pay is at the bottom of the salary scale across the nation. This deed demonstrates that Dr. Markley possesses the servant leader characteristics of awareness, building community, persuasion and the proper use of power and authority. The characteristic of persuasion was exercised, as Dr. Markley had to convince the board to agree to the decision to reduce the fund balance and allocate it towards teacher salaries

¹⁷⁴Tim Markley, "Clearing Up Some of the Misconceptions about Education Funding," August 2013, <http://www.nhcs.net/wordpress/timmarkley>.

and their retirements. Dr. Markley also had to persuade the board that this distribution of resources, when monies are tight, would be worth the investment.

Greenleaf expresses this attribute as follows:

“Persuasion: Another characteristic of servant-leaders is a reliance on persuasion, rather than on one’s positional authority, in making decisions within an organization. The servant-leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant leader is effective at building consensus within groups.”¹⁷⁵

Power and Authority

Dr. Markley clearly had the ability to build consensus and persuade his board to choose and prioritize resources and in doing so he and his team built loyalty from their followers, as well as demonstrating accountability and fidelity to the mission. In this act of increasing salaries he shows evidence of awareness and understanding. In other words, Dr. Markley was astutely aware of the statistical data surrounding the pay for educators in North Carolina, and he understood its impact and how it was perceived by those in the profession as well as being cognizant of how others would interpret his words and actions. This awareness, allowed him to also properly utilize his power and authority as the board minutes indicated no increase in pay to the top level administrative positions.¹⁷⁶ Increasing the salaries of these positions could have potentially communicated selfish motivations, thus counteracting the building of trust, people

¹⁷⁵Greenleaf and Spears, *The Power of Servant-Leadership*, 5.

¹⁷⁶Board of Education Proceedings, Board of Education, Catawba County Schools, August 27, 2007, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>.

first and the proper use Power and Authority. Greenleaf expresses this attribute as such:

“The servant by definition, is fully human. The servant-leader is fully human. The servant-leader is functionally superior because he is closer to the ground – he hears things, see things, knows things, and his intuitive insight is exceptional. Because of this he is dependable and trusted. And he knows the meaning of that line from Shakespeare’s sonnet: They that have power to hurt and will do none.....”¹⁷⁷

Dr. Markley employs the proper use of power and authority in meeting the challenge of choosing and prioritizing resources and building and maintaining the loyalty of followers.

Awareness and Vision

When decisions like increasing salaries are made, a leader must be conscious of how others interpret his/her presence, words and deeds: and the leader must also be able to properly interpret others presence, words and actions.¹⁷⁸ This servant leadership characteristic is significant in the totality of leadership, however, in this illustration it is evident that Superintendent Markley is aware and makes the correct decision to increase the salaries of middle management and those falling underneath their leadership. Dr. Markley was also keenly aware that he needed his staff in order to fulfill the vision he had for CCS. The ability to fulfill a vision is depended upon those that follow buying into that vision. Greenleaf combines these two servant leadership characteristics in the following statement:

¹⁷⁷Greenleaf, *The Servant as Leader*, 32.

¹⁷⁸Chapter 1: definitions.

Vision, in these pages, is seen as awareness of what is there in good, able people, in a great potential to be realized in building optimally serving lives for people and optimally serving performance in situations which these vision-inspired people will lead or influence. The stuff of vision has been there all along, and its emergence is conscious awareness is therefore a revelation. Hope that someday one's vision will be achieved in practice is what sustains a vision and makes one watchful and preserving, while one lives under its guidance."¹⁷⁹

Dr. Markley recognized that there were 'good able' people in Catawba County Schools. "The staff is of the highest quality," he said, "and they will continue to keep the district at the top."¹⁸⁰

Quality staff that is motivated by the leaders' vision is what it takes to accomplish goals. Dr. Markley understood this and he was successful at guiding his staff to achieve a number of goals. Under Dr. Markley's leadership CCS balanced their enrollment through redistricting, rose the graduation rates to their highest level in the history of NC, as well as reduced the dropout rate to the lowest in history, and met their target test goals resulting in schools being moved out of "improvement status,"

"Assistant Superintendent Demiter presented the goals and timeline for the Snow Creek Redistricting process. The goals presented were as follows: to provide high quality educational opportunity for all students; to avoid dividing neighborhoods; to have safe, fuel efficient bus routes; to have balanced school enrollment; to remove as many mobile classroom units as possible; to provide space for future growthand to have no changes in high or middle school districts."¹⁸¹

"Catawba County Schools reported that twenty-two out of twenty-five schools met all target goals for the preliminary AYP results. Thanks were extended to the Testing and Accountability Department for their recent

¹⁷⁹Greenleaf, Fraker, and Spears, *Seeker and Servant*, 230.

¹⁸⁰Crawford, "Catawba County Schools Says Farewell to Superintendent Markley."

¹⁸¹Board of Education Proceedings, Board of Education, Catawba County Schools, August 25, 2008, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 8.

discovery of errors calculated at the State level. Catawba County Schools announced last week that both St. Stephens High School and Amdt Middle School met 1100% of their goals.”¹⁸²

To conclude the Retreat, Testing and Accountability Director Kelly Rhoney presented 2006-2007 Student Performance data. Reading performance for grades 3-8, reading cohort data, math performance for grades 3-8 and writing performance were presented. Special recognition was extended to Oxford Elementary School who officially exited School Improvement status and to Catawba County Schools for exiting LEA Improvement status. Catawba County Schools was one of five systems that exited LEA Improvement.”¹⁸³

Catawba County Schools was honored in Raleigh on Monday, September 8 at a luncheon held to kick off Graduation Awareness Week and to recognize the top ten school districts and top high schools in the state for high graduation rates. Catawba County Schools ranks seventh in the top ten and first among districts with 14,000 or more students.¹⁸⁴

WILMINGTON — The New Hanover County Board of Education announced their decision on Wednesday to hire Dr. Tim Markley, who is currently the superintendent in Catawba County. During a meeting, the Board of Education's decision is unanimous. Chairman Ed Higgins said Markley stood out over the other two candidates, Dr. Rick Holliday and Dr. Donna Hargens, based on his vision. The board was also attracted to his proven track record of improving test scores and graduation rates. Janice Cavanaugh, Board of Education member, had nothing but praise for Markley as she reflected on his proved track record.¹⁸⁵

It is evident that under Dr. Markley's leadership goals are achieved. Dr. Markley exercises the servant leadership attributes of goals and awareness in providing access and equity to meeting the needs of all stakeholders, and demonstrating accountability of fidelity to the mission for all stakeholders. The ability to attain

¹⁸²Board of Education Proceedings, Board of Education, Catawba County Schools, July 31, 2006, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 2.

¹⁸³Board of Education Proceedings, Board of Education, Catawba County Schools, September 24, 2007, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 8.

¹⁸⁴Board of Education Proceedings, Board of Education, Catawba County Schools, September 9, 2008, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 2.

¹⁸⁵Fertig, "Markley chosen as New Hanover County Superintendent."

goals is also contingent upon several factors, one there must be a vision, the goals must be plainly stated and the servant leadership characteristic of initiative must be executed as it aligns closely with the attribute of goal attainment.

“Leadership is an influence process in which you try to help people accomplish goals. All good leadership starts with a visionary role, this involves not only goal setting but also establishing a clear picture of perfection—what the operation would look like when it was running effectively. In other words, leadership starts with a sense of direction.”¹⁸⁶

Initiative, Foresight and Conceptualization

Providing a vision and setting CCS onward to clear path is a heritage which Dr. Markley leaves behind according to his former Board Chair Joyce Spencer.¹⁸⁷ In order for an organization to achieve goals it must first initiate a plan of action. Having a plan is the first step, executing the plan takes the servant leadership characteristic of initiative. Initiative according to Greenleaf is going out ahead “to show the way.”¹⁸⁸ Planning, Initiative foresight, conceptualization, listening and understanding are all attributes that contribute to the attainment of goals as evidenced in the above illustration. Having the “lead” is what contributes to the leader being successful in both the servant leadership attributes of initiative and foresight, according to Greenleaf:

“The Skill of *foresight* is crucial. The “lead” that a leader has is his ability to foresee an event that must be dealt with before others see it so that he can act on it his way, while the initiative is his. If he waits until everybody sees it, he has waited too long; he cannot be a leader—at best, he is a mediator. Therefore, cultivate the greatest of the creative skills, foresight. Practice on every significant event you observe; ask yourself,

¹⁸⁶Spears, *Insights on Leadership*, 22.

¹⁸⁷Crawford, “Catawba County Schools Says Farewell to Superintendent Markley.”

¹⁸⁸Greenleaf, *The Servant as Leader*, 8.

where did it come from, where is it going? Note your projections and check them in the future. Practice living partly in the future---all of the time.”¹⁸⁹

Moreover, Greenleaf not only links the servant attributes of initiative and foresight but also connects foresight to conceptualization. “*Foresight*: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify.”¹⁹⁰ Conceptualization, as previously noted is defined as considering all aspects of a problem in the decision making process.¹⁹¹ The CCS team began the process by making projections. Making projections requires having a mental picture of how you want things to look in the future, then applying action steps to bring the vision into fruition. Following the action plan requires team work; which requires listening and remaining faithful to the mission. The CCS team stayed focused on the vision, listened to each other while they worked diligently on balancing enrollment through redistricting.

“Assistant Superintendent Demiter presented the goals and timeline for the Snow Creek Redistricting process. The goals presented were as follows: to provide high quality educational opportunity for all students; to avoid dividing neighborhoods; to have safe, fuel efficient bus routes; to have balanced school enrollment; to remove as many mobile classroom units as possible; to provide space for future growth (projections received from the Western Piedmont Council of Governments – WPCOG); and to have no changes in high or middle school districts. The presented timeline included the following dates: redistricting plan/map shared with Board of Education on 9/8/08; Board of Education will review and discuss at their 9/22/08 Retreat; School Community meeting at Sweetwater Elementary School on 10/7/08; School Community meeting at Clyde Campbell Elementary School on 10/9/08; School Community meeting at St. Stephens Elementary School on 10/14/08; School Community meeting at Murray Elementary School on 10/16/08; input from Community

¹⁸⁹ Greenleaf and Spears, *The Power of Servant-Leadership*, 99.

¹⁹⁰ Greenleaf and Spears, *The Power of Servant-Leadership*, 7.

¹⁹¹ Chapter 1: definitions.

meetings regarding proposed redistricting plan will be shared with Board of Education at their 10/27/08 meeting; approval of redistricting plan at the Board of Education meeting on 12/1/08; and administration will continue implementation plan to open with the August 2009 school year.¹⁹²

Listening and Commitment to Growth of People

The CCS team did indeed succeed in their goal of redistricting. This illustration of vision, foresight, initiative, conceptualization and listening all assisted in the challenges of demonstrating accountability of fidelity to the mission for all stakeholders and providing access and equity to the meeting of the needs of all stakeholders. Greenleaf expresses this process as follows:

“But *meaning*, a growth in experience as a result of receiving the communication, requires that the hearer supply the imaginative link for the listener’s fund of experience to the abstract language symbols the speaker has used. As a leader (including teacher, coach, administrator) one must have facility in tempting the hearer into that leap of imagination that connects the verbal concept to the hearer’s own experience. The limitation on language, to the communicator, is that the *hearer* must make that leap of imagination. One of the arts of communicating is to say just enough to facilitate that leap.”¹⁹³

Facilitating leaps that lead to student growth and successful outcomes was a practice of Superintendent Markley and the CCS team.

“Catawba County Schools reported that twenty-two out of twenty-five schools met all target goals for the preliminary AYP results. Thanks were extended to the Testing and Accountability Department for their recent discovery of errors calculated at the State level. Catawba County Schools announced last week that both St. Stephens High School and Amdt Middle School met 1100% of their goals. Final math scores for elementary and middle schools will be announced in October. Members were given a listing of preliminary AYP results for other districts.”¹⁹⁴

¹⁹²Board of Education Proceedings, Board of Education, Catawba County Schools. August 25, 2008, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 8.

¹⁹³Greenleaf, *The Servant as Leader*, 11.

¹⁹⁴Board of Education Proceedings, Board of Education, Catawba County Schools, July 31, 2006, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 2.

Superintendent Markley and the CCS team were also able to attain their goals because they confronted the challenge of providing access and equity to meeting the needs of all stakeholders by being committed to the growth of the all people they serviced and allocating resources to support stakeholders' growth.

Title I – Improving the Academic Achievement of the Disadvantage (planning allotment - \$1,676,191) flexible funding is used to provide additional instructional staff, professional development, parent workshops in reading and other strategies for raising student achievement in high-poverty schools... All students in the school benefit from the Title I funding. Each school writes its School Improvement Plan and decides how to use Title I funds to help students performing below grade level.”¹⁹⁵

Empathy and Healing

Assisting students that are at risk, whether they are “performing below grade level” or whether they need a second chance due to a mistake is another servant leadership attribute evident in action of the CCS team. Dr. Markley and the school leaders take on the challenge of providing equity by being empathetic and healing to young pregnant teenagers.

The second Student Services program is the Parents As Teachers (P.A.T.) program, now in its 13th year. Dr. Holden introduced Martha Brown, the first parent educator in Catawba County and a past Parents As Teachers National Educator of the Year. Mrs. Brown updated board members on the program and the services provided.

Parents As Teachers serves between 70 – 120 prenatal teens each year and focuses on keeping these teens in school. Mrs. Brown shared a success story of a teen who was referred prenatally in 2003. She graduated from high school, attended Catawba Valley Community College for three years and then transferred to UNC-Charlotte. She will graduate

¹⁹⁵Board of Education Proceedings, Board of Education, Catawba County Schools, May 29, 2007, <http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 8.

from UNC-Charlotte in May and her son will go to kindergarten in August. The program has had an impact on her life and the life of her son.¹⁹⁶

Impacting lives by being compassionate and empathetic in the form of caring in a concrete manner is precisely what it means to be a servant leader according to servant leadership scholar Blanchard:

“Three of the most key and crucial ingredients involved in passionate serving are caring, sharing and forgiving. To care, share, and forgive is to live at life’s cutting edge. As we Care, we reach out beyond ourselves. Caring suffuses all superior leadership and full functioning. If we do not care much about others, we will ultimately not care much about ourselves in the real sense of the word. To share is to serve and express caring tangibly. It is a further expression of emotional vulnerability, wonder, faith, hope, love and gratitude. It is the here-and now, hands-on, practical way to enrich the human condition.”¹⁹⁷

The reality is that to be human means to be flawed, thus, make mistakes. In order for a leader to serve those under and around his/her leadership the servant leadership attribute of empathy needs to be present so that it will assist in forgiveness, thus, providing second opportunities; which leads to the healing of emotional hurts. This according to Greenleaf is the ultimate influence of a servant leader. “Learning to heal is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one’s self and others.”¹⁹⁸

Disturber

Offering opportunities for emotional healing is not the only healing opportunities given at CCS. The school district lives out their cutting edge

¹⁹⁶Board of Education Proceedings, Board of Education, Catawba County Schools, March 17, 2008,
<http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 9.

¹⁹⁷Spears, *Insights on Leadership*, 38-39.

¹⁹⁸Greenleaf, Beazley, Beggs, and Spears, *The Servant-Leader Within*, 17.

disposition by providing practicum experiences at the high school level, which is usually done at the college level, thus they also make it apparent that Superintendent Markley and the CCS team are disturbers. To be a disturber means to defy the status quo.¹⁹⁹ As previously mentioned it is uncommon for high school students to receive practical work experience in their area of interest in the form of an internship. However, these students were provided with the platform which also assisted significantly in their growth.

“Twenty-two Catawba County Schools’ high school students, representing all five high schools, will be recognized at a banquet on July 28 for completing a Health Careers Summer Internships. As a joint project through Catawba Valley Medical Center and Catawba County Schools, the program is designed to prepare high school students for careers in the health profession. Students completed seventy contact hours of presentations, tours, observations and clinical internship experience. The program was organized by Marian Ford, Career-Technical Education Coordinator and Ginger Bioggerstaff, Director of Organization Learning for Catawba Valley Medical Center.”²⁰⁰

Withdrawal

The last servant leadership characteristic which was apparent within the words, actions and deeds of Superintendent Markley is withdrawal. Withdrawal as defined by this study is to know when to retreat, reflect and/or pray to establish the next step. Dr. Markley understands this servant leadership attribute as it applies to his team and to his own personal life. Below are three illustrations of Dr. Markley facilitating the servant leadership characteristic of withdrawal.

“Dr. Dunlap thanked the members for being effective-efficient leaders for the community. Superintendent Markley reminded members to complete

¹⁹⁹Chapter 1: definitions.

²⁰⁰Board of Education Proceedings, Board of Education, Catawba County Schools, July 25, 2005, <http://www.catawbaschools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 2-4.

the feedback form on the two day Retreat. Members were also given a revised Student Appeals Schedule.”²⁰¹

“Markley is currently on a two day retreat. Board members reached him by phone around 10 a.m. and sent him the copy of a proposed contract. A little after noon, Markley reached the board to say he was agreeable to the contract.”²⁰²

“Sinclair commended Markley for his ability to devote an enormous amount of time to his work responsibilities and yet maintain a balance between that and valuable time with his family. “It is an outstanding quality for a superintendent to be able to balance his life so well,” said Sinclair.”²⁰³

The two day retreat for the board members and administration was a working retreat, giving the team an opportunity to dialogue and reflect extensively about the goals, objectives and next steps. Dr. Markley’s personal two day retreat was clearly for him to make his decision on whether to remain as the Superintendent at Catawba County Schools or to take on the new position as Superintendent of New Hanover County Schools; Dr. Markley decided on the latter. The last words of evidence uttered by Dr. Joseph Sinclair, Executive Director of NWRESA, is confirmation that Dr. Markley understands the benefit of withdrawing and it is consistent proof from others regarding the actions and deeds of Dr. Markley, as he continues to be a man of few but apparently powerful words.

Within the research of Dr. Markley sixteen of the eighteen servant leadership characteristics were made apparent within the words actions and deeds of Dr. Markley and the CCS team. The execution of these sixteen

²⁰¹Board of Education Proceedings, Board of Education, Catawba County Schools, January 23, 2007,
<http://www.catawbасchools.net/boe/Shared%20Documents/Forms/AllItems.aspx>, 4.

²⁰²Saxton, “Dr. Markley Named Next NHC Schools Superintendent.”

²⁰³Carleen Crawford, “Dr. Timothy Markley is Regional Superintendent of the Year: Catawba County School Superintendent will Compete for State Honors,” 2009,
<http://www.catawbасchools.net/Lists/Announcements/DispForm>.

attributes assisted him and his teams' ability to successfully build and maintaining loyalty of followers, choose and prioritize resources, demonstrate accountability of fidelity to the mission for all stakeholders and they provided access and equity to meeting the needs of all the stakeholders. The specifics of each servant leadership characteristic as it applies to meeting the above stated challenges will be explicated in Chapter V.

CHAPTER V
SUMMARY AND FINDINGS OF THE SERVANT LEADERSHIP
CHARACTERISTICS OF KING DAVID, APOSTLE PAUL,
SUPERINTENDENT HAIRSTON, AND SUPERINTENDENT MARKLEY:
BIBLICAL LESSONS FOR EDUCATIONAL LEADERS AND
RECOMMENDATIONS FOR FUTURE RESEARCH

Chapter Format

Chapter V is a summary of the findings of the research in this study. This chapter will recapitulate the answers to each research question by first elucidating which Servant Leadership characteristics were demonstrated and made evident in the resolution of the four challenges: building and maintaining the loyalty of followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders, and providing access and equity to meeting the needs of all stakeholders, King David, Apostle Paul, Superintendent Hairston, and Superintendent Markley respectively. Additionally, examples of how each subject demonstrated these traits will be provided. The data will be summarized to explicate the findings by research question. In other words, Servant Leadership characteristics will be examined in the resolution of the above-stated obstacles to ascertain if any or all four subjects uniformly applied a particular Servant Leadership trait. Moreover, if any subject utilized all

of the Servant Leadership characteristics, it will be noted. Any additional findings that are pertinent will be stated.

The chapter will then discuss the biblical lessons for educational leaders and how the tenets of Servant Leadership can be retrieved from the biblical text. Illustrations of the characteristics and principles will be correlated to the Bible to substantiate this premise. Additionally, suggestions on how these tenets can be applied to educational leadership will be offered. Lastly, Chapter V will make recommendations for future research.

King David (Demonstrate)

The response to the research questions: what characteristics of Servant Leadership were demonstrated by King David in the resolution of the challenges regarding:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was observed that King David employed all eighteen Servant Leadership characteristics, and he dealt with all four of the challenges of this study. The challenge that David dealt with the most was related to building and maintaining the loyalty of followers. The most significant illustration of David building community is with Jonathan, the son of King Saul. This is pertinent because King Saul was intimidated by David's success. Once the community sang out

that Saul has killed his thousands, but David has killed his tens of thousands, Saul openly despised David. Shortly thereafter, he began pursuing David to kill him.¹ Saul's hostility was apparent to those closest to him. Jonathan observed that his father was cruel to David and stated that David was more righteous than his father, King Saul. Hence, Jonathan sided with David and they bonded. According to scriptures, their admiration and love for one another was greater than they loved themselves. David also built the loyalty of his followers as he consistently put the needs of others before his own. One significant illustration is David saving the city of Keilah. This attribute of putting others first is the distinguishing attribute of a Servant Leader. It is the evidence of this characteristic that has the ability to fulfill all of the research questions; being a servant first will allow you to build the loyalty of followers, serving other's needs first will allow you to properly choose and prioritize resources; serving first will assist in remaining faithful to the mission for all stakeholders, as the stakeholders needs come first. Moreover, serving first will require you to provide access and equity to meeting the needs of all stakeholders; as that is what it means to serve other's priority needs. In his efforts to overcome this hurdle, David exercised the following Servant Leadership attributes: listening, understanding, healing, empathy, foresight, building community, and being a servant first. Being a servant first was David's strongest and most exercised attribute. David regularly put the needs of others first. The greatest example is his sparing the life of his archenemy, King Saul. Saul spent the latter portion of his life pursuing David to

¹II Samuel 18: 5-9.

kill him. David's reasoning for not killing Saul when he had the opportunity and justification was that he was a servant of the most high G-d, and David believed that he did not have the right to take the life of G-d's anointed; the king. David also took on the disposition of role modeling for the men in his army by setting an example of the proper use of Power and Authority. Being a servant first was David's character and his mission was to serve YHWH. As David remained faithful to his mission of "letting all know there is a G-d in Israel," he utilized the Servant Leadership qualities of goal/vision, initiative, awareness, foresight, disturber, servant first, power and authority. When David needed to choose and prioritize the use of resources, he engaged the Servant Leadership features of persuasion, conceptualization, knowing the unknowable, commitment to the growth of people, and withdrawal. Withdrawal or prayer is the characteristic that was David's greatest strength, exemplified by instances when he withdrew and was able to gain insight, foresight, and in the language of Greenleaf, able 'to know the unknowable'. During David's time of prayer with G-d, he reaffirmed his fidelity to the mission; "to let all know there is a G-d in Israel." He recommitted himself to helping others grow in strength of character and making choices as a Servant of G-d that would honor YHWH. This is illustrated in I Samuel 30: 21-25. In this incident, David's men did not want to share the resources that they gained in battle, often referred to as plunder, with the men that did not fight in battle. David rejected their behavior and corrected them, helping them to recognize the needs of their comrades as a priority and share. This story also demonstrates David's commitment to the growth of his people, his ability to gain the loyalty of

his followers, his heart to empathize, and his desire to create an environment of healing. Moreover, in prayer, David gained insight on where to attain resources, as he lived a nomadic life in environments where food and shelter were scarce. This story also demonstrates how David provided access and equity to all stakeholders. David provided equal access to all of his stakeholders as he applied the Servant Leadership characteristic of being committed to the growth of his people. It should be noted that foresight, servant first and commitment to the growth of all stakeholders were used to solve two challenges. King David implemented foresight and servant first principles while he was building and maintaining the loyalty of followers, as well as while he demonstrated accountability of fidelity to the mission for all stakeholders. Commitment to the growth of stakeholders was employed while David was determining how to choose and prioritize resources as well as during his efforts of providing access and equity to meeting the needs of stakeholders. The Servant Leadership attribute of call is not used to resolve any specific challenges for any of the subjects studied, as it supersedes any dilemma or particular situation, as stated previously; however, its presence is undeniable in a leader's tenacity in dealing with all challenges.

Apostle Paul (Demonstrate)

The answer to the research questions: what characteristics of Servant Leadership were demonstrated by Apostle Paul in the resolution of the challenges regarding:

1. Building and maintaining loyalty of followers

2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was noted that Apostle Paul also applied all eighteen Servant Leadership attributes; however, Paul engaged only three of the challenges of this study; building and maintaining the loyalty of followers, demonstrating accountability of fidelity to the mission for all stakeholders, and providing access and equity to meeting the needs of all stakeholders. The challenge of choosing and prioritizing resources was not observed within the study of Apostle Paul. The obstacle that was more prevalent for Paul was the building and maintaining of loyal followers. This is reasonable, as his mission was to convert individuals to become loyal follower of Jesus Christ; thus, addressing the challenge of faithfulness to the mission overlaps the challenge of building and maintaining loyal followers. This attribute, Building Community, supersedes any other single attribute that Paul displayed, as this was his mission. Paul won the hearts of many, as he was able to persuade them to become followers of Jesus Christ. As he gained the trust of these followers, Paul also established churches all over the Mediterranean, the Church of Rome, Corinth, Ephesus, Phillipi, Galatians, Colossi, and Thessalonica. Thus, building many communities. In Paul's endeavor to build and maintain loyal followers, he implemented the Servant Leadership qualities of goal/vision, persuasion, empathy, withdrawal, disturber, initiative, healing, building community, servant first, and commitment to the growth of all

stakeholders. As previously stated, Paul's demonstration of fidelity to the mission is intricately tied to his skill of building and maintaining the loyal followers, as they are the same. Nonetheless, Paul remained faithful to the mission of spreading the Gospel of Jesus Christ, not only in his establishment of churches and converting new believers, but Paul remained faithful even as he was chastised, put on trial,² flogged and imprisoned.³ Hence Paul's faithfulness to call and commission is clearly demonstrated throughout scriptures. His level of commitment; willing to carry out the mission bestowed upon him, even to his own personal detriment, is a trait that is rare, but clearly effective.

Paul carried out his mission with devout faithfulness; he exercised the servant leadership attributes of goal/vision, conceptualization, foresight, awareness, initiative, withdrawal, being a disturber, and proper use of power and authority. Paul's ability to provide access and equity to meeting the needs of all stakeholders was demonstrated in his willingness and commission to take the Gospel to the Gentiles. Paul first attempted to present the Gospel of Jesus Christ to his people, the Jews, but as they rejected him and this new religious philosophy, he felt compelled to take his message to the Gentiles. In doing this Paul was able to break biases and stereotypes. The most significant stereotype that was eliminated was that "only" the Jewish people were accepted by G-d and that the Gentiles would forever be heathens.

²Acts 23: 6-11.

³Acts 16: 16-28.

Paul addressed the dilemma of providing access and equity to meeting the needs of all stakeholders. He employed the Servant Leadership characteristics of understanding, knowing the unknowable, disturber, building community, withdrawal, empathy, and commitment to the growth of people. Within the examination of Apostle Paul, it was observed that several characteristics are used multiple times to overcome all of the challenges that Paul faced. Two attributes are used in the resolution of all three dilemmas, disturber and withdrawal. The fact that these two characteristics, disturber and withdrawal, are the prevailing attributes used in the response to the three research questions is quite appropriate, as his mission was to defy the religious and political order of the day. Paul also spent a significant amount of his ministry withdrawing, literally, as he would need to depart from a town once the political authorities sought him out to prevent him from fulfilling his mission. Paul also reflected and prayed regularly for direction from G-d, as this is the actual understanding of withdrawal within the context of this study.

Six characteristics were utilized in dealing with two of the challenges; goal/vision, empathy, building community, initiative, commitment to growth of people, power and authority. Lastly, the two Servant Leadership traits, call and listening, are not explicated as directly resolving any particular quandary, but their presence was demonstrated and made evident as Paul lived out his Servant Leadership principles.

Superintendent Hairston (Demonstrate)

The outcomes of the research questions: what characteristics of Servant Leadership were demonstrated by Superintendent Hairston in the resolution of the challenges regarding:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was observed that Dr. Hairston executed fifteen of the eighteen Servant Leadership characteristics in his efforts to successfully manage the challenges as outlined in this dissertation. The challenge that was most prominent for Dr. Hairston was providing access and equity to meeting the needs of all stakeholders. Dr. Hairston engaged this challenge by exercising the Servant Leadership attributes of goal/vision, initiative, awareness, conceptualization, disturber, persuasion, foresight, and knowing the unknowable. He used these characteristics to meet this challenge of providing equity and access. He also made a commitment to close the achievement gap. Dr. Hairston was acutely aware that minorities and low socio-economic students were not achieving academically. Hence, Dr. Hairston was intentional when he provided access and equity by including the appropriate strategies to remedy this inequity using his plan, The Blue Print for Progress. The dedication made by Dr. Hairston and his staff was successful as BCPS saw double percentage gains for both of these

categories of students. In addition thereto, the BCPS graduation rates for African American males are now ranked third in the nation. This is also an excellent illustration of how Dr. Hairston took on the challenge of demonstrating accountability of fidelity to the mission for all stakeholders. The mission for schools is student learning and student achievement. All categories of students within the BCPS saw double-digit gains academically, including minorities and low-income; thus, fidelity to the mission was achieved. In demonstrating these attributes, Dr. Hairston employed the Servant Leadership features of servant first, goal/vision, initiative, commitment to growth of people, disturber, foresight and knowing the unknowable.

To build and maintain loyal followers, Dr. Hairston executed the Servant Leadership characteristics of goal/vision, initiative, build community, listening, persuasion, healing, and knowing the unknowable. Dr. Hairston used these skills when negotiating with staff regarding revisions to his plan, The Blue Print for Progress. His willingness to listen and implement the staff suggestions into the plan changed the plan from being “his” plan to being BCPS’s plan. This can be substantiated by the fact that the Blue Print for Progress is currently still the plan that BCPS uses, although Dr. Hairston is retired. It should also be noted that Superintendent Dallas references this plan as Dr. Hairston’s. Lastly, in Dr. Hairston’s efforts to choose and prioritize resources, he implemented the Servant Leadership traits of goal/vision, initiative, commitment to the growth of people and foresight. The most noteworthy illustration of this is his continued financial

support of the Toddlers and Infants Program.⁴ Most school districts around the country had eliminated early childhood programs, however, Dr. Hairston had the foresight to understand that these students would eventually be a part of his school system; hence, he remained committed to their growth. Early childhood education funding is currently being reinstituted in many states; BCPS is a forerunner in this area, as their former leader had the correct vision and properly prioritized resources for The Infants and Toddlers Program. The research conducted on Dr. Hairston demonstrates that he contended with all four of the challenges and used three of the Servant Leadership qualities in the resolution of these dilemmas; goal/vision, initiative and knowing the unknowable. Two of the Servant Leadership traits, commitment to growth of people and foresight were used in three of the four challenges; providing equal access, faithfulness to the mission and choosing and prioritizing resources. Two of the Servant Leadership characteristics, call and withdrawal, were demonstrated within the evidence of the research, however, neither were directly attributed to the resolution of the challenges as elucidated within this study.

Superintendent Markley (Demonstrate)

The findings of the research questions: what characteristics of Servant Leadership were demonstrated by Superintendent Markley in the resolution of the challenges regarding:

1. Building and maintaining loyalty of followers

⁴Board of Education Proceedings, Board of Education, Baltimore County Public Schools. January 19, 2011, <http://www.bcps.org/board/minutes>, 3.

2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was noted that thirteen of the eighteen Servant Leadership characteristics were executed as he undertook the challenges of building and maintaining the loyalty of followers, demonstrated accountability of fidelity to the mission for all stakeholders, chose and prioritized the use of resources, and provided access and equity to meeting the needs of all stakeholders. Research revealed that the obstacle of building and maintaining loyal followers was Dr. Markley's dominant challenge. Three of the Servant Leadership attributes; conceptualization, goal/vision and commitment to the growth of people were used to solve three of challenges outlined in this study. Additionally, three Servant Leadership traits; awareness, persuasion and servant first were used to manage two dilemmas. Dr. Markley embarked upon the challenge of building and maintaining the loyalty of followers by implementing the Servant Leadership characteristic of goal/vision, servant first, listening, initiative, build community, persuasion, awareness, and commitment to growth of people. Dr. Markley demonstrated these attributes in building community as he regularly visited classrooms and engaged students and staff. Dr. Markley also provided opportunities for parents and community members to be able to ask him questions, share their concerns, and to be transparent about the school's plans. Dr. Markley made himself available to the parents and community. During his interactions, he conveyed an awareness and

understanding that many parents did not have good school experiences. Thus, one of his objectives was to help parents have a more positive perception of school.⁵ Changing the parents' and communities' viewpoint was necessary for Superintendent Markley, as he was new to the district. Hence, he needed to build and gain a loyal following.

Dr. Markley also garnered loyal followers when he demonstrated faithfulness to the mission by maintaining an attitude of children first. It was noted by several staff members that Superintendent Markley consistently made decisions that were in the best interest of students, which caused the staff to want to follow his leadership.⁶ He gained these followers as he employed the Servant Leadership characteristics of goal/vision, initiative, persuasion, conceptualization and disturber. In demonstrating this position of children first, Dr. Markley made resource allocation decisions with the servant first posture in mind. He also exercised the Servant Leadership traits of goal/vision, conceptualization, listening, and commitment to the growth of people when prioritizing the allocation of resources. Lastly, as Dr. Markley provided access and equity to meeting the needs of stakeholders, he used the Servant Leadership characteristics of conceptualization, initiatives, awareness, healing, and commitment to the growth of people. Evidence of providing access and equity includes Dr. Markley and his team's goal setting and achievement of

⁵Don Ansell, "New NHS Schools Superintendent," WILM: CBS Channel 10 (2010).

⁶Crawford, "Dr. Timothy Markley is Regional Superintendent of the Year."

decreasing the dropout rate.⁷ Students that drop out of school tend to come from lower socio-economic and/or are minorities. This was one of Dr. Markley's first initiatives when he started at NHCS. Thus, he sent the message that it was important to him that all kids had equitable resources and opportunities to learn. He also eliminated the idea that equity means the same; hence, he not only made this a goal, but he also prioritized resources to this objective, which he and his team accomplished in two years.

The Servant Leadership characteristic of withdrawal was not delineated in the efforts to resolve any of the challenges by Dr. Markley within this examination.

King David (Evidence)

The discoveries of the research question, to examine the evidence of servant characteristics of King David as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was determined that King David made evident all eighteen of the Servant Leadership characteristics as he resolved the challenges as outlined in this dissertation. The dilemma that was noted to be more prevalent in this aspect of

⁷Baird and Gonzales, "The Dropout Rate."

the study is demonstrating accountability of fidelity to the mission. As King David worked to be faithful to fulfilling the mission of “letting all know there is a G-d in Israel,” David executed thirteen of the Servant Leadership characteristics; vision, initiative, conceptualization, healing, listening, disturber, empathy, foresight, commitment to growth, servant first, knowing the unknowable, withdrawal, power and authority. In Chronicles 17: 1-15, King David’s desire to be a faithful servant to the G-d of Israel was tested in this story. King David wanted to build G-d a magnificent temple to house the Ark of G-d. However, the L-rd told King David that he was not to build the temple because he was a warrior and had shed blood, thus, this disqualified him from building the House of the L-rd. Instead, King David’s son, Solomon, would be the king to build the temple. This mandate by G-d was challenging for King David, as it was contrary to his personal will. Nonetheless, King David did concede to the will of the L-rd, thus, remaining faithful to the mission and sharing this with the Israelite people. In being obedient to G-d in this scenario, King David also built and maintained the loyalty of his followers, as they noted that King David submitted his will to the will of the G-d of Israel. David also gave evidence of this attribute as he practiced the Servant Leadership characteristics of healing, listening, disturbing, empathy, foresight, commitment to growth of people, building community and power and authority. This was made evident when King David fulfilled his promise to his beloved friend Jonathan, the son of King Saul, and took in Jonathan’s lame son Mephibosheth. King David avenged his enemy King Saul’s death and had all the

Israelites pay tribute to Saul by mourning his death.⁸ King David maintained the loyalty of his followers, as he continued to show evidence of his reverence for the G-d of Israel, YHWH.

King David substantiated his respect for G-d as he chose and prioritized resources. David allocated resources to the caring of Mephibosheth for the rest of his days; he allocated resources as the whole country shut down and mourned the death of his archenemy, Saul; and he allocated resources toward the building of the temple of G-d. David did submitted to G-d's will and did not build the temple; however, he made provisions for the building of the temple by having the stones and timer cut, the nails assembled, and bronze for the doors fit and prepared. In fulfilling this challenge, King David employed the Servant Leadership attributes of vision, initiative, understanding, persuasion and conceptualization.

King David showed evidence of providing access and equity in the story of avenging the Gibeonites. Even though the Gibeonites were not Israelites, King David was instructed by G-d in prayer that the reason there was famine in the land was due to King Saul's attempt to kill them. Hence, King David acted as a disturber and went to the Gibeonites and rectified the wrongs committed against them by King Saul. King David's act of redemption for these non-Israelite people provided them access to healing, and he also restored the City of David. At that point, the suffering that the Israelite people had experienced ended. This challenge was resolved as King David exercised the Servant Leadership features

⁸II Samuel 1: 11-17.

of healing, disturbing, foresight, servant first, knowing the unknowable, and withdrawal. Twelve of the seventeen characteristics exercised by King David were utilized in the resolution of two of the above stated challenges, and call as previously noted is supplanted as a challenge, but is relevant to the leader's drive to succeed.

Apostle Paul (Evidence)

The response to the research question, to examine the evidence of servant characteristics of Apostle Paul as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was found that Apostle Paul implemented all eighteen Servant Leadership characteristics, and in this facet of the study all four challenges were tackled.

Also, note that Paul considered himself a resource (i.e., human resource). In the choosing and prioritizing how to allocate the human resource of time, energy and intellectual capital, Paul exercised the Servant Leadership attributes of listening, persuasion, withdrawal, and knowing the unknowable. The greatest illustration of this is in Acts 21-22. Apostle Paul is arrested in Jerusalem for carrying out his mission. However, before he is taken into prison, he requests that the soldiers

allow him to address the crowd. Apostle Paul's intelligence is paramount in this scenario as he speaks to the crowd in both Greek and Aramaic. He accomplishes his goal by delivering the message of Christ, but just before the officers are about to carry him to prison, Apostle Paul reminds them that it is illegal to imprison a Roman citizen without a trial. Hence, Paul manages to get out of this predicament unscathed, and he adds to his following; thus, also showing evidence of building and maintain the loyalty of followers. The same challenge of building and maintaining the loyalty of followers prevailed more often for Paul in the discovery of evidence as in the demonstration of the Servant Leadership characteristics. As previously stated, that is because this challenge aligns with the commission that Paul was charged, "converting people to be believers and followers of Jesus Christ." In this endeavor Paul practiced all of the Servant Leadership qualities that have been employed in the resolution of the four challenges that are outlined in this study (call being excluded). In this scenario, Paul also showed proof of his faithfulness to the mission of spreading the gospel of Jesus Christ. In doing so, he implemented the Servant Leadership characteristics of understanding, awareness, conceptualization, disturber, foresight, initiative, goal, commitment to growth of people, empathy, persuasion, power, and authority. The most significant evidence of Apostle Paul providing access and equity to all stakeholders is his writings of the Epistles in the Second Testament of the Bible. The teachings of Jesus Christ are available for the world at large to have access. Although Paul did not know that these writings would be canonized, he was willing to share his knowledge of Christ with whoever would

receive it. In providing equal access, Apostle Paul exercised the Servant Leadership traits of understanding, awareness, conceptualization, disturber, foresight, initiative, goal, empathy, healing, and persuasion,

Superintendent Hairston (Evidence)

The outcome of the research question, to examine the evidence of servant characteristics of Superintendent Hairston as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was determined that the Servant Leadership characteristics apparent in Dr. Joe Hairston's words, actions, and deeds yielded an additional three attributes that were not demonstrated in chapter three but are evident in chapter four, which are; understanding, empathy, power and authority. Only one of these additional attributes was noted as being utilized in the solving of the challenges.

Superintendent Hairston used the Servant Leadership trait of understanding to meet the challenges of building and maintaining the loyalty of followers when he chose and prioritized resources. In addition to the Servant Leadership trait of understanding, Dr. Hairston employed healing, servant first, listening, foresight, conceptualizing, knowing the unknowable, initiative, and vision to meet the challenge of choosing and prioritizing resources. Dr. Hairston was successful at

building and maintaining the loyalty of his followers because he had a clear vision; “The Blue Print for Progress.” His ability to share a written document that outlined all of the necessary needs and strategies for the BCPS to succeed was an invaluable tool that quickly gained the buy-in and support of his staff. He was able to maintain his staff support. He listened and included his staff in making decisions. Dr. Hairston and the BCPS board of education purchased a \$35 million instructional tool “Articulated Instruction Module (AIM).” The teachers spoke out against this initiative indicating that there were too many new programs. Dr. Hairston heard his staff and postponed this imitative. In doing this, Dr. Hairston maintained loyalty, prioritized the choosing and allocation of resources, and met the challenge of providing access and equity while simultaneously meeting the needs of his stakeholders (staff) by giving them additional time.

Dr. Hairston implemented the Servant Leadership qualities of servant first, build community, commitment to the growth of people, persuasion, healing, listening, understanding, foresight, and conceptualization as he maintained the loyalty of his followers. Dr. Hairston also employed the Servant Leadership characteristics of healing, persuasion, servant first and listening as he provided equity and access to his staff. This illustration also shows evidence of Dr. Hairston being accountable and faithful to the mission of student achievement. If Dr. Hairston had insisted on going forth with the initiative of AIM, against his teachers wishes (as they did not feel they could implement it successfully with all the other new programs that had recently been put forth), he would have lost the

support of many, and he would not have put their needs first; thus, impacting their ability to be affective teachers. This could have negatively impacted student learning. Dr. Hairston practiced the Servant Leadership characteristics of providing a vision, persuasion, and knowing the unknowable as he remained faithful to the mission of student achievement.

Superintendent Markley (Evidence)

The findings of the research question, to examine the evidence of servant characteristics of Superintendent Hairston as he resolves challenges, specifically the challenges of:

1. Building and maintaining loyalty of followers
2. Choosing and prioritizing resources
3. Demonstrating accountability of fidelity to the mission for all stakeholder
4. Providing access and equity to meeting the needs of all stakeholders

It was assessed that the Servant Leadership features evident in Dr. Tim Markley's words, actions, and deeds produced an extra three traits that were not demonstrated in chapter three but are evident in Chapter IV, which are: understanding, knowing the unknowable, and power/authority. As with Dr. Hairston, only one of the additional characteristics made apparent in Dr. Markley's words, actions and deeds were utilized in the resolution of the above noted challenges: power and authority. Dr. Markley properly utilized his power and authority as he assessed how he would prioritize and distribute resources and as he endeavored to build and maintain the loyalty of his followers, providing

access and equity to meeting the needs of stakeholders. These three challenges were made evident as Dr. Markley fought for an increase in pay for his teaching staff. Teachers in North Carolina were at the bottom of the pay scale nationally, so Dr. Markley made it his objective to assure that he brought a measure of equity in pay by having their salaries increased eight percent in two years. In this action Dr. Markley met the three challenges of gaining and sustaining loyal followers, prioritizing resources, and providing equal access of pay. In doing this, Dr. Markley practiced the Servant Leadership characteristics of building community, persuasion, awareness, foresight, initiative, conceptualization, listening, empathy, healing, providing vision and commitment to the growth of people. Parenthetically, providing equal access was the most prevalent challenge observed in the findings. Lastly, Dr. Markley also proved that he was accountable and faithful to the mission of student achievement. It is generally understood that supporting one's teaching staff yields better teaching and increased outcomes in student learning. Dr. Markley employed the Servant Leadership characteristics of persuasion, goals, awareness, vision, foresight initiative, conceptualization and listening as he remained faithful to his stance of children first.

Servant Leadership Characteristics and Challenges

In this section a summary of the findings of which Servant Leadership characteristics were applied in the resolution of the challenges of building and maintaining loyalty of followers, choosing and prioritizing resources, demonstrating accountability of fidelity to the mission for all stakeholders, and

providing access and equity to meeting the needs of all stakeholders to ascertain if any particular Servant Leadership trait was uniformly applied by all four subjects. The findings of this study conclude that when each of the subjects initiated action to meet the challenge of building and maintaining the loyalty of followers all four utilized the Servant Leadership characteristics of building community, listening, being a servant first, and commitment to the growth of their stakeholders. Equally, King David, Apostle Paul, Superintendent Hairston, and Superintendent Markley chose and prioritized the use of resources as they all employed only one common Servant Leadership characteristic: persuasion. In their efforts to demonstrate accountability of fidelity to the mission, the four servant leaders exercised the Servant Leadership characteristics of initiative, vision foresight and being a disturber. Lastly, as the four subjects attempted to provide access and equity to meet the needs of their stakeholders, they practiced two common Servant Leadership attributes; healing and foresight.

Additional Findings

The additional outcomes of this study as it relates to the servant leaders resolving challenges found that Apostle Paul utilized all of the Servant Leadership characteristics when building and maintaining the loyalty of his followers. Gaining followers is one of the challenges in this study; however, it was also a part of Paul's mission. Thus, these two outcomes tended to overlap and were the most prevalent in the findings of Apostle Paul. This study could not find any documentation of Paul actually handling or distributing tangible resources (i.e., money, materials). The one resource, which Paul had and used,

was his time, energy and intellectual capital. The allocating of resources is the challenge that Dr. Hairston managed most frequently, and he exercised more of the Servant Leadership characteristics in this area of leadership than the other three subjects. Lastly, it should be stated that all of the subjects have been identified as servant leaders, and they all demonstrated Servant Leadership characteristics as well as made it apparent that the tenets of Servant Leadership were a part of their leadership style. However, Dr. Tim Markley had the least amount of evidence and demonstration of the Servant Leadership traits. This may be due to the fact that he had not been a superintendent as long as Dr. Hairston or it may be due to the quality of the documentation. The researcher of this study observed that the school board minutes for Catawba County Schools and for New Hanover County Schools was completed in a summary format; whereas, the school board minutes for Baltimore County Public Schools were completed in a stenographer format, thus supplying this researcher with far more detail and complete statements from stakeholders.

Biblical Lessons for Educational Leaders

The findings of this study indicate that all of the tenets of Servant Leadership, as espoused by Robert Greenleaf, are all bible-based principles. Therefore, it is the recommendation of this researcher that any educational leader desiring to improve their leadership style or to emulate a Servant Leader should refer to their Sunday school lessons and/or bible study teachings. If one desires to become a servant leader, they simply need to refer to the Bible, and not only will the characteristics of Servant Leadership be apparent within the text,

the Bible will also aid in helping one to know how to apply these attributes as they teach and lead within the school system.

Call: the sense that this is one's purpose in life: "And we know that in all things G-d works for the good of those who love him, who have been called according to his purpose."⁹ Teaching is similar to ministry in that educators, like ministers, pastors and reverends are held to the high ethical standards.

Educators also impact the lives of many and have the influence to nurture and develop individuals' precepts about life and the world. Therefore, having a sense that one is called that this is one's purpose is extremely beneficial, as calling and purpose are aligned with the skills and/or gifts bestowed on an individual.

Although teaching is a craft, meaning there are many aspects of teaching which can be taught, there are inbred gifts that many successful teachers have; such as the ability to relate to students, those that have "eyes in the back of their head."

In other words have the skill to know what every student is doing in the classroom. The Servant Leader attribute is hard to define but is simple to recognize.¹⁰ Therefore, it is the recommendation of this researcher that each educational leader be convinced that leading in the field of education is indeed their calling and purpose.

Servant-First: caters to the needs of others and the mission before one's own needs. "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—

⁹[http://www.biblegateway.com/passage/?search=Romans 8:28](http://www.biblegateway.com/passage/?search=Romans%208:28).

¹⁰Greenleaf, *The Servant as Leader*.

28 just as the Son of Man did not come to be served, but to serve.”¹¹ “Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. 3 Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others.”¹² An Educator’s ability to embrace a servant first disposition is essential in order to teach and reach children. Students respond to teachers when they know that the teacher cares. Caring is demonstrated as the teacher services the needs of the student and prioritizes the students needs above self. When a teacher is able to communicate to their students that ‘their success, is my success’, and that my charge is that I help you to do and become your best, the probability that the student will work hard to achieve this goal with the teacher increases significantly. This same message when communicated from administrator to teacher will also yield the same result. Therefore, as educators learn to service the needs of their staff and students they will experience staff and students reaching the highest level of learning; self-actualization. Hence, it is the high recommendation of this researcher that each educational leader embrace the ability to become great; and to humble themselves and become a servant of those he/she leads.

¹¹[http://www.biblegateway.com/passage/?search=Matthew 20:26-28a](http://www.biblegateway.com/passage/?search=Matthew%2020:26-28a).

¹²[http://www.biblegateway.com/passage/?search=Philippians 2:1-4](http://www.biblegateway.com/passage/?search=Philippians%202:1-4).

Listener: the act of hearing and understanding the words of the speaker.

G-d is in heaven and you are on earth, so let your words be few.”¹³ “My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry.¹⁴ “Let the wise listen and add to their learning, and let the discerning get guidance.¹⁵ The action of listening is a skill that it would behoove teacher to master. Within the context of this study listening is explicated as matter of the heart, not simply of the ears and head. Therefore, opening one’s heart to staff and students is imperative to understanding communications of others. People are often challenged to say exactly what they mean as society has a propensity to frown upon frankness. It is the role of the educational leader to listen for understanding so as to be sure the effective communication is occurring. In the classroom teachers need to master the skill of listening as this generation of students often communicates differently; utilizing slang and Ebonics. These language barriers tend offer an additional challenge for the teacher; hence, more reason for the teacher to hear the students’ heart so they are able to get to the true meaning of what they student is actually thinking, feeling and attempting to convey. This is particularly true as the paradigm of teaching shifts to facilitating and the teaching style changes to project-based learning, problem-based learning and cooperative groups; thus, encouraging the student to have more of a voice and requiring far more verbal communications of the student. Therefore, allow your students and faculties’ voices to be heard,

¹³[http://www.biblegateway.com/passage/?search=Ecclesiastes 5:3.](http://www.biblegateway.com/passage/?search=Ecclesiastes+5:3)

¹⁴[http://www.biblegateway.com/passage/?search=James 1:19.](http://www.biblegateway.com/passage/?search=James+1:19)

¹⁵[http://www.biblegateway.com/passage/?search=Proverbs 1:5.](http://www.biblegateway.com/passage/?search=Proverbs+1:5)

heed to their inquiries, and listen to their hearts. If the leader embraces this teaching, he/she will be considered wise in the eyes of their subordinates and their leading will become easy and successful.

Understanding: the ability to perceive and infer a person's words and actions with proper interpretation of the intention. "Listen then to what the parable of the sower means: 19 When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. 20 The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. 21 But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. 22 The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. 23 But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown."¹⁶ "I am your servant; give me discernment that I may understand your statutes."¹⁷ Many discipline issues occur in the walls of schools due to the failure to properly interpret students' words and intentions. These behavioral interruptions are a distraction to the learning environment. For this reason, it is paramount that correct interpretation of students' words and intentions occurs to prevent time taken away from teaching,

¹⁶[http://www.biblegateway.com/passage/?search=Matthew 13:18-23](http://www.biblegateway.com/passage/?search=Matthew+13:18-23).

¹⁷[http://www.biblegateway.com/passage/?search=Psalms 119:125](http://www.biblegateway.com/passage/?search=Psalms+119:125).

as instructional time is a significant component to student achievement. Make it a goal to understand. Once it is perceived that the leader has a discerning heart, staff and students alike will be able to abide by the mandates of the leader, because the leader will know which directives to assert and which one's not to give.

Goal/Vision: has a clear purpose. "Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. 13 Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, 14 I press on toward the goal to win the prize for which G-d has called me heavenward in Christ Jesus."¹⁸ I want you to know how hard I am contending for you and for those at Laodicea, and for all who have not met me personally. 2 My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of G-d, namely, Christ.¹⁹ Educational leaders need to be a visionary and know how to establish attainable goals in order to be successful. While all educators have the same over arching goal; student achievement, the strategies that need to be set to attain the primary goal will vary from district to district and school to school. Hence, educators need to be able to have a vision, articulate that vision and create a plan with their team that has the steps and strategies to be employed that will lead to the successful

¹⁸[http://www.biblegateway.com/passage/?search=Philippians 3:12-14](http://www.biblegateway.com/passage/?search=Philippians%203:12-14).

¹⁹[http://www.biblegateway.com/passage/?search=Colossians 2:1-4](http://www.biblegateway.com/passage/?search=Colossians%202:1-4).

attainment of the goal of student achievement. Therefore, set your goals and keep the vision in front of you, pressing forward until you achieve that which you hoped; a successful school.

Initiative: takes the lead. “Turn from evil and do good; seek peace and pursue it.”²⁰ “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? 15 Suppose a brother or a sister is without clothes and daily food. 16 If one of you says to them, “Go in peace; keep warm and well fed,” but does nothing about their physical needs, what good is it? 17 In the same way, faith by itself, if it is not accompanied by action, is dead.”²¹ “You see that his faith and his actions were working together, and his faith was made complete by what he did.”²² Initiative is also an essential characteristic for an educational leader. As Greenleaf states, it is the lead that the leader has. In order for an administrator to thrive they must be able to “show” the way with their staff. Staff members will be willing to follow a leader that demonstrates that they have faith and confidence in what they do and say. Therefore, believe in yourself and your vision and then take action: initiate.

Withdrawal: knows when to reflect, pray and retreat to determine the next step. “But Jesus often withdrew to lonely places and prayed.”²³ “When Jesus heard what had happened, he withdrew by boat privately to a solitary place.”²⁴ Reflection is a very important aspect of leading and teaching. So much

²⁰[http://www.biblegateway.com/passage/?search=Psalms 34:14.](http://www.biblegateway.com/passage/?search=Psalms%2034:14)

²¹[http://www.biblegateway.com/passage/?search=James 2:14-17.](http://www.biblegateway.com/passage/?search=James%202:14-17)

²²[http://www.biblegateway.com/passage/?search=James 2:22.](http://www.biblegateway.com/passage/?search=James%202:22)

²³[http://www.biblegateway.com/passage/?search=Luke 5:16.](http://www.biblegateway.com/passage/?search=Luke%205:16)

²⁴[http://www.biblegateway.com/passage/?search=Matthew 14:13.](http://www.biblegateway.com/passage/?search=Matthew%2014:13)

occurs throughout a day which the leader must respond that often there is little opportunity to process decisions. Reflection gives the leader the chance to review the decision made, incorporate the actions that led to positive results and reconsider how to change the deeds that did not yield the desired result. Hence, incorporate prayer and reflection into your daily routine. As you practice this skill you will be able to see the unseen and know what steps to take and those to avoid.

Empathy: is the act of being able to put oneself in another person's shoes and understand the feelings that they are experiencing. "Therefore, as G-d's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience."¹³ Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the L-rd forgave you."²⁵ "Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. 9 Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing."²⁶

Empathy is a necessary skill for an educational leader. The field of education has not historically been one that releases teachers without a significant amount of reasoning. Hence, it is the role of the leader to be able to put his/her self in the position of their subordinates. Being able to see through their lens will enable the leader to understand their perspective, and help the staff

²⁵[http://www.biblegateway.com/passage/?search=Colossians 3:12-13.](http://www.biblegateway.com/passage/?search=Colossians%203:12-13)

²⁶[http://www.biblegateway.com/passage/?search=I Peter 3: 8-9.](http://www.biblegateway.com/passage/?search=I%20Peter%203:8-9)

person. When a leader can grasp the other persons perspective, they also have the ability to see the error of their understanding, or it could change the perspective of the leader; each of these possibilities will enable understanding and help facilitate the meeting of the minds. Thus, be sure to add empathy into your leadership skills, this way your wisdom, understanding and ability to see greater purview, will allow you to be a greater leader.

Know the Unknowable: a sense of intuition that is not always explainable and leads to successful outcomes. “Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.”²⁷ Hebrews 11: 4-34 chronicles the faith of those that were successful because their implementation of faith, lead to successful outcomes. Intuition is one of these bestowed skills. Learning to trust one’s intuition is a process which a leader will grow into. This is not a critical skill for a leader, however, it is helpful. It is difficult to articulate what it looks like, but it is easy to recognize in an individual, once the leader learns to trust the gift.

Healing: is the act of reconciling painful emotions so that they become constructive and productive experiences for the future. “He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”²⁸ “When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida, 11 but the crowds learned about it and followed him. He

²⁷[http://www.biblegateway.com/passage/?search=Hebrews 11:1.](http://www.biblegateway.com/passage/?search=Hebrews%2011:1)

²⁸[http://www.biblegateway.com/passage/?search=Mark 5:34.](http://www.biblegateway.com/passage/?search=Mark%205:34)

welcomed them and spoke to them about the kingdom of G-d, and healed those who needed healing.”²⁹ “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”³⁰ The ability of the leader to provide healing is necessary to create an environment of productivity and growth. When a education leader enters into an institution where prior administrators have caused wounds, or where teachers and students are wounded by life, the ability to facilitate healing of social and emotional scars is vital. The precept of teaching to the “whole” child is a relatively new concept in education that is gaining ground quickly. The state of Arkansas recently passed legislation that requires educators to meet the need of students, intellectually, socially and emotionally.³¹ It is no longer sufficient for it to only be the responsibility of the social worker to help students with social and emotional issues. It is up to the teachers, administrators and support staff to help make students whole so that they are able to learn. It does little good to attempt to teach reading, writing and arithmetic to a child that is emotionally disturbed or socially dejected. It is also the contention of this researcher that the same is true for the faculty. When a person is wounded in heart or spirit this brokenness is communicated and sometimes transmitted to those whom they interact. In the case of teachers, this negative interaction is often done with students, whom it is their responsibility to serve. But how can a broken person help heal another wounded vessel? Hence, it is imperative that educational leaders position

²⁹[http://www.biblegateway.com/passage/?search=Luke 9:10-11](http://www.biblegateway.com/passage/?search=Luke%209:10-11).

³⁰[http://www.biblegateway.com/passage/?search=James 5:16](http://www.biblegateway.com/passage/?search=James%205:16).

³¹<http://www.ascd.org/policy> and <http://www.wholechildeducation.org>

themselves to be able to provide and/or facilitate healing to their staff and students. It is the recommendation of this researcher that leader not only offer healing, but help teachers learn techniques to identify wounds in their students and if at all possible they too learn to facilitate healing. Therefore, facilitate healing and free your staff and students to learn to achieve.

Awareness: is being conscious of how others interpret your presence, words and deeds: and the ability to properly interpret other presence, words and actions. “Going on from that place, he went into their synagogue, and a man with a shriveled hand was there. Looking for a reason to bring charges against Jesus, they asked him, “Is it lawful to heal on the Sabbath?” He said to them, “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath.” Then he said to the man, “Stretch out your hand.” So he stretched it out and it was completely restored, just as sound as the other. 14 But the Pharisees went out and plotted how they might kill Jesus.

Aware of this, Jesus withdrew from that place. A large crowd followed him, and he healed all who were ill. 16 He warned them not to tell others about him.”³²

“While Jesus was in Bethany in the home of Simon the Leper, 7 a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table. When the disciples saw this, they were indignant. “Why this waste?” they asked. “This perfume could have been sold at

³²[http://www.biblegateway.com/passage/?search=Matthew 12:9-16](http://www.biblegateway.com/passage/?search=Matthew%2012:9-16).

a high price and the money given to the poor.” Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me.”³³

Exercising the skill of awareness is important for educational leadership. This is necessary as when a leader enters into an established institution of learning what the leader conveys to through presence, body language and words will form the staff’s perception of the leader, thus impacting the leader’s ability to gain followers. It is also important that a leader be able to properly interpret others, presence and intentions as there are multiple personalities with which the leader must contend, as well as an array of personal agendas. People’s motivations for getting close to a leader and/or offering to be involved must be correctly conceived in order for the leader to know who is and is not a loyal follower. Therefore, be aware, know what your presence projects, and what others are projecting, doing this will enable you to choose the right people to be a part of your team.

Disturber: defy the status quo, particularly when it brings change to the people as a whole. “He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, 18 who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, 19 and the people all tried to touch him, because power was coming from him and healing them all. Looking at his disciples, he said: “Blessed are you who are poor, for yours is the kingdom of G-d. Blessed are

³³[http://www.biblegateway.com/passage/?search=Matthew 26: 6-10](http://www.biblegateway.com/passage/?search=Matthew%2026:6-10).

you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. “Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.” “But woe to you who are rich, for you have already received your comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.”³⁴ Possessing the attribute of a disturber is the least necessary skill for an educational leader. This characteristic only becomes essential if the leader is in a school system that is not considering best practices. If the school is such that learning is not occurring, teachers are not teaching and students are not first, nor are they rarely prioritized, then the leader must then be able to defy the status quo; as what is considered normative is completely unacceptable. However, in order for a leader to be a disturber, the leader must be confident in their purpose and abilities; as well as comfortable standing alone, for being a disturber is a lonely proposition.

Persuasion: is the ability to convince others to agree with your perspective. “My brothers and sisters, if one of you should wander from the truth and someone should bring that person back, remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a

³⁴<http://www.biblegateway.com/passage/?search=Luke 6: 17-26>.

multitude of sins.”³⁵ “Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead. 20 Yet he did not waver through unbelief regarding the promise of G-d, but was strengthened in his faith and gave glory to G-d, 21 being fully persuaded that G-d had power to do what he had promised. 22 This is why “it was credited to him as righteousness.”³⁶ The ability to persuade is also critical skill for an educational leader. As a leader makes decisions, suggestions and recommendations for improvement there will inevitably be those that disagree. The skill to be able to get those that you lead to see your perspective will be necessary to gain their buy-in and support. Educational leaders must obtain the support of their staff in order for the vision to be realized. Hence, learning to persuade and convince with words, actions and deeds will reduce opposition and increase the probability that the ‘led’ will agree with the leaders’ point of view.

Conceptualization: is the skill of being able to consider all aspects of a problem in the decision making process.

“In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to G-d’s holy apostles and prophets. This mystery is that through the gospel the

³⁵<http://www.biblegateway.com/passage/?search=James 5:19-20>.

³⁶<http://www.biblegateway.com/passage/?search=Romans 4:18-22>.

Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus."³⁷

Conceptualization is an imperative skill for an educational leader as educational leaders regularly deal with problems and must make decisions daily. A good example of the necessity of conceptualization is the evaluation process. As an instructional leader, the leader will need to employ understanding and insight to offer to the teacher in order to improve instruction. The leader will need to be able to identify the strengths and weaknesses of their staff, and once identified be able to provide suggestions for improvement, role model when appropriate and when unable to role model, offer professional development that will aid the teacher improve his/her instruction. Practice the skill of conceptualization, it can be learned. Test it and assess when you are right and when you are wrong. As you perform this skill you will become better and better and in turn be able to help those you serve to be better as well.

Foresight: is the ability to understand how current decisions will impact future events.

"Therefore, since we have been justified through faith, we have peace with G-d through our L-rd Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of G-d. 3 Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not put us to shame, because G-d's love has been poured out into our hearts through the Holy Spirit, who has been given to us."³⁸

³⁷[http://www.biblegateway.com/passage/?search=Ephesians 3:4-6.](http://www.biblegateway.com/passage/?search=Ephesians%203:4-6)

³⁸[http://www.biblegateway.com/passage/?search=Romans 5:1-5.](http://www.biblegateway.com/passage/?search=Romans%205:1-5)

The skill of foresight is not as important as many of the Servant Leadership characteristics. This is due to the fact that foresight is not a prevalent skill. It is bequeathed to a few great leaders. It is a wonderful skill to possess, however, just as intuition is difficult to describe, it is easily identified in a leader.

Commitment to growth of people: the leader routinely and often observes the actions and behaviors of their subordinates and gives constructive feedback, as well as creates opportunities for personal and professional development.

“So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of G-d and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. 15 Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”³⁹

Commitment to the growth of the people is fundamental to educational leadership as it encompasses the goals and purpose of education. This attribute is the common denominator of servant leadership and educational leadership. The best test theory as articulated by Greenleaf; do those being led/served grow as individuals? Are students achieving? Are the teachers, staff and faculty participating in professional development? The effective leader assures that the educational community in which h/she serves has an environment that

³⁹[http://www.biblegateway.com/passage/?search=Ephesians 4:11-16](http://www.biblegateway.com/passage/?search=Ephesians+4:11-16).

encourages and supports learning and growth for all of its members. The leader must have a disposition that stimulating growth is his/her primary objective. As referenced earlier under the attribute of healing, addressing the whole person should be the dedication of the leader so that each member is able to function at their optimum. Therefore, commit yourself to the academic, social and emotional growth of all of those in your school. Facilitate healing and in doing so, you will help all the members to grow up becoming mature productive members of your community and society.

Building community: two way collaboration, development of relationships and bottom up involvement. “May G-d Almighty bless you and make you fruitful and increase your numbers until you become a community of peoples.”⁴⁰ And G-d said to him, “I am G-d Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and kings will be among your descendants.”⁴¹ Jacob said to Joseph, “G-d Almighty appeared to me at Luz in the land of Canaan, and there he blessed me and said to me, ‘I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.’”⁴² Building Community is one of the prevailing skills that an educational leader must have to achieve goal. Schools are often referred to as communities, as schools are a group of people having a particular characteristic in common; learning. It is the role of the educational leader to

⁴⁰[http://www.biblegateway.com/passage/?search=Genesis 28:3.](http://www.biblegateway.com/passage/?search=Genesis%2028:3)

⁴¹[http://www.biblegateway.com/passage/?search=Genesis 35:11.](http://www.biblegateway.com/passage/?search=Genesis%2035:11)

⁴²[http://www.biblegateway.com/passage/?search=Genesis 48:3-4.](http://www.biblegateway.com/passage/?search=Genesis%2048:3-4)

assure that he/she is meeting the needs of each member of the community. This is initially done through listening and collaboration of all members so that each feels valued and that their voice is heard and regarded, particularly as plans prepared and choices are decided. Therefore empower all members from the bottom up and watch your school become fruitful and become a true community.

Power and Authority: has the ability to cause hurt to others but chooses not to.

“Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. 18 If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for G-d’s wrath, for it is written: “It is mine to avenge; I will repay,” says the L-rd.”⁴³

The proper use of power and authority is the single characteristic which the educational leader must not ever miss or abuse. If a leader is ever perceived as misusing their authority, they will lose the loyalty of their followers. This characteristic communicates to staff the intent and heart of the leader. If the staff believes that the leaders motivations are self-centered, than they will never trust that the leader has their best interest at heart, nor will they ever believe that the leader is a servant. Hence, it is paramount that the leader properly uses their power and authority to gain and sustain their following.

These are just a few of illustrations of the biblical text espousing the principles of servant leadership. It is also the belief of this researcher that the

⁴³[http://www.biblegateway.com/passage/?search=Romans 12:14-19.](http://www.biblegateway.com/passage/?search=Romans%2012:14-19)

majority of these ideas are 'golden rules', thus they crossover to the other two major religions, Judaism and Islam. The last section of this study will be recommendations for future research.

Recommendations for Future Research

1. Determine if Servant Leadership characteristics can be found in the Islamic and Judaic religions.
2. Construct methodology on the actual implementation of being a servant leader within the educational arena.
3. Construct methodology on the actual implementation of being a servant leader within the arena of church ministry.
4. Determine the benefits and hindrances of being a servant leader as it relates to educational leadership.
5. Determine if there are any overriding servant leadership characteristics that are essential for an educational leader to be a successful servant leader.
6. The recent passing of Nelson Mandela reminded me that he exemplified the majority of the servant leadership characteristics as outlined in this study, therefore, conduct a study on Nelson Mandela to determine if he was indeed a servant leader.

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VITA

Tracy Lett is an administrator at Proviso West High School. She has been an educator for 14 years; beginning as a substitute, then transitioning as Career and Technical Education Instructor for 12 years and an administrator for two years. Ms. Lett's educational background is the following: a Bachelors of Arts Degree from Bennett College, Greensboro, NC, a Masters in Biblical Studies, Chicago Theological Seminary, Chicago, IL, a Masters in Teaching, Chicago State University, Chicago, IL, a Masters in Administration (Type 75) Loyola University and an Ed.D.in Administration and Supervision, Loyola University, Chicago, IL.

Ms. Lett's career path is distinctly her own as she began her career in corporate America as an Auditor for Arthur Anderson & Co. She then worked at Sweetheart Cup as a Cost Analyst. Ms. Lett then became a professional mom to James Hill IV and Jacqueline Hill for eight years. During her tenure as a professional mom and dedicating her time, talents and treasure to her children, she also volunteered extensively in all capacities of youth ministry. It was during this time Ms. Lett realized her gift and desire to teach youth. In 1990 she returned to school to further her passion to teach. Ms. Lett left Rich Township as a tenured teacher in 2012 to pursue a path in administration. While teaching at Rich South she was School Improvement Chair for five years, Senior Class and Graduation Chair for six years. Ms. Lett's volunteerism is also extensive, having

worked in every youth ministry at New Faith Baptist Church for 10 years and then transitioning into leadership at The Emmaus Community.

Ms. Lett believes in the development of young people socially, emotionally and spiritually. She has many philosophies, but the one that she encourages her students and those under her teaching is to live, listen and learn because in living you will make errors in life, but do know that.... “*No mistake is a bad mistake except the one you did not learn from.*” Ms. Lett is now ready to pursue the path of developing future leaders, using the model and philosophy of Servant Leadership.

DISSERTATION COMMITTEE

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